

A N
ACCOUNT
OF THE
LIFE *and* DEATH
O F

Mrs. *Elizabeth Bury*,

Who Died,

May the 11th 1720. Aged 76.

Chiefly Collected out of her Own

D I A R Y.

Together with Her

Funeral SERMON,

Preach'd at *Bristol*, May 22. 1720.

By the Reverend Mr. *William Tong*,

And Her E L E G Y,

By the Reverend Mr. *J. Watts*.

The Second Edition, Corrected.

To Recommend such Persons, the Vertues of whose Lives have been so Bright and Exemplary, is not only a Piece of Justice due to the Dead, but an Act of great Charity to the Living, setting a Pattern of Well doing before them, very apt and powerful to Incite and Encourage them to go and do likewise.—

A. B. Tillotson.

Bristol: Printed by and for *J. Penn*, and sold by *J. Sprint* in *Little-Britain*; and *Em. Matthews*, in *Pater-Noster-Row*, Booksellers in *London*, 1721.

ACCOUNT OF THE LIFE and DEATH

Mrs. Elizabeth Bury,

Who died,

May the 11th 1720. Aged 70.

Chiefly Collected out of her Own

DIARY.

Her



FUNCTIONS

Preached at Bury May 22. 1720.

By the Reverend Mr. William Tong

And Her ELEGY

By the Reverend Mr. F. Watts

The Second Edition, Corrected.

To Recommend this Part of the Volume of Mrs. Bury's
 been so long and late, and is not only a rare of history
 due to the O. of the great change in the living
 living in Part of the World before them, very rare and
 precious to the public and encourage them to do and the like.
 A. S. Thompson.

Printed by and for J. Tonks, who sold by A. Smith
 in Little-Britain, and E. Widdowes, in Finsbury-Road.
 Hopkinton in London 1721.

~~TO THE~~
~~READER~~
TO THE
READER.

Courteous READER,

I AM not such a Stranger to the Captious Temper of the Age, in which I have liv'd so long, as not to expect the Censures of many in undertaking this Work myself, which every one (at first) will think ought to have been done (if done at all) by a more indifferent and impartial Hand. And I am very ready to submit to the Justice of their Censure so far, as to own, That the Pen and Patronage of others would have recommended it to the World with less Suspicion and Jealousy, and in a much better Dress, and with far greater Advantage and Liking than I can do. But in Plea for myself, I must acquaint such, that I have not been wanting in endeavouring to Engage some of my Brethren in this Work, who were best acquainted with the Deceased: But the constant Burthen of necessary Business upon some, the Modesty of others, and the great Distance of the rest (from the Place

A 2 where

TO the READER.

where the Providence of GOD has at present cast me) has denied me that Satisfaction, and the World that Priviledge.

— Since therefore it has fallen upon myself, I am chiefly concern'd, that the daily Work upon my own Hands, in such a Province as I am now acting in, and my own bodily Infirmities, and the disconsolate Frame of my own Spirit, have rendred me so incapable, and given me so little Leisure to peruse and digest the several Volumes of Manuscripts, out of which the necessary Collections should be made, to do justice to her Memory.

However, lest all the Memorables of her Life should be lost at once, I have ventured on all the Difficulties, and published the few following Fragments, which will rather serve as a Specimen, than give any full Account of her Life, in all the Duties, Tryals, States, and Relations of a Christian.

Her Diary to me has been one of the most affecting Things I ever read; 'tis large and particular, and runs thro' almost the Course of Thirty Years. It seems to me to be penn'd with great Sincerity, Humility, and Modesty, without any Art or Affectation; in a great Variety of Expression, without Tautology; and with such a Design to carry on the Interest and Power of Religion in her own Soul, and to Record the Works of the Lord in her, and for her, to the Honour of the Riches of his own Grace,

To the READER.

Grace, that whatever the Opinion of others might be concerning it, I shall always reckon it amongst my greatest Treasures.

It has been one of the greatest Difficulties to me in the whole Performance, to satisfy myself to leave out at least Nine Parts in Ten of what I thought was truly Valuable, and thereby to break the Connection, Dependance, and Consistency of the whole Diary; and yet I found it was absolutely necessary, or else the Volume must have swell'd to such a Bigness, as to have been Useless to many for whom it was especially design'd.

I hope I have given no just Occasion to any to suspect my Sincerity in what I have done; I have acted (if I mistake not myself) under a more governing Principle than that of Affection; and have not imposed any false or imaginary Things upon the World, but can fully vindicate myself (in what I call Her's) by Original Vouchers, which every one must allow (that calls not her own Sincerity in Question) to be Authentick.

Her LIFE, I am well assured, has been of great Service to many, and I would hope these few Memorials of it may be useful to more. And that such as have not been duly influenc'd by the Precepts of Religion, may be somewhat induced by such an Exemplar to the Practice of it.

To the READER.

It is not for one in my afflicted State, and especially upon a Subject so grievous as this, to have any regard to Stile or Language; it shall satisfy me, and I believe it will be more pleasing to others, that I chiefly write with her own Pen, having ever thought her Phrase and Expression more Decent, Concise, and Spiritual than my own.

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SAMUEL BURY.

TO

To the Dear
Relations and Friends
OF THE
DECEASED,
BOTH
HER'S and MINE.

My dear Friends and Relations,

I Have no Reason to think that the Manuscripts of the *Deceased* (committed only to myself) were ever intended by Her for Publick View. But being neither under any *Direction* or *Interdict* concerning them, and thinking they are *Valuable* in themselves, and such as have a probable Tendency to a *Common Good*: I have ventured upon that which I never did before, to discover Her thus far in Her *Religious Secresies*, since it is with no other View, than to Magnify the Grace of GOD in Her, to endear Her Memory to Survivors, and to propagate Religion in the World, and more especially amongst *our selves*, for whom She had an Uncommon Concern, and Inviolable Affection, as almost every Page in Her *Diary* abundantly testifies.

To the dear Friends and Relations

It is, doubtless, a very great Instance of Divine Benignity and Goodwill to Men, to Intrust us with the Lives, and allow us to observe the Deaths, of some such Heavenly Creatures here on Earth, to teach us the Way of useful Living, and to Reconcile us the more at last to the Thoughts of Dying.

It has often recommended Religion to me, to observe the Beauty, Light, and Lustre of it, in the Unblemish'd Lives of some Eminent Professors; and made the Thoughts even of Heaven itself more pleasant, as it is the Place, and Center, and Rest of such precious Souls, which we are hoping to enjoy with much greater Advantage than in an embodied State: Nay, and rendred the Grave itself, and all the doleful Scenes of Mortality by far the less Formidable, since it is but our Dwelling a while with such Sacred Dust, in Obscurity and Silence, to rise together at last in Glory, to be for ever with the Lord.

If the Example of a *Relative* will any wise provoke you to an Imitation, I hope it will be this; GOD was her Witness, and so am I, to the daily Travail of Her Soul, for the Eternal Safety and Happiness of yours. How many Hours of Prayers, yea, and how many Days of Fasting and Prayer, has She spent for Her Own Relations and Mine, with Equal Concern, as She has often said? How often can I find Her in Her Diary Praying and Weeping, and Wrestling with GOD for you, when you knew it not? And Recommending all your particular Cases; in all the Circumstances of them in a most Pathetical Manner to GOD? Sometimes Rejoycing, sometimes Mourning, but always Hoping and Waiting, even under Discouragements.

By

By this you will know what a *Praying-Friend* you have lost; but GOD forbid that Her *Prayers themselves* should be lost too, I hope they will not, I hope they cannot.

But give me leave, as a Friend to such that were so dear to Her, (and whither to me let GOD be Witness) to entreat, and beseech, and adjure you all to Pray for *yourselves*, and for *one another*, as She did; and it may strengthen your Faith and Hope, that She has laid up such a Stock of Prayers for you, which have been long entrusted with the common Advocate.

What can I say to my dear *Relations* more? But that as ever you would see Her Face in Glory hereafter, you would conscionably Remember now Her Heavenly Instructions, Her Faithful Reproofs, Her Pathetical Warnings, and Compassionate Entreaties, for your own Good, and the Good of your Families? How often has She summoned your Consciences to an Account in Conversation with you? How often has She reminded you of your Solemn Dedications to GOD in Baptism? And the many Personal and Super-added Vows and Engagements you have been under since? How seriously has She warn'd you never to forsake the GOD of your Fathers, nor be ashamed of Religion in the Power, Purity, and Practice of it? How often has She reviv'd your Convictions, animated your Desires, encouraged your Beginnings with GOD, and caution'd against a deceitful World, the Company of such as are acted by the Devil, and are Agents for him; and especially of such, who have treacherously departed from GOD, and the Interests of Religion? This has been the Manner of Her Life with you, Her Generous Designs, and Religious Methods,

To the dear Friends and Relations, &c.

thods, as I am sure you know, without any Recourse had to Her own Papers.

Now, if all Her Prayers, and Tears, and Distresses for you, should signify nothing, but be lost at last, what a Wound will it be to the Hearts of surviving Relations! What a Brand of Infamy upon yourselves, to set at nought the Counsels and Example of such a Friend! To degenerate from Her Ancestors and Family! And in spight of all Her Kindness and tenderest Bowels of Compassion towards you, to procure for your selves double Damnation.

I ask no Pardon for my Necessary Plainness and Freedom with you, which (GOD knows) proceeds from the Sincerity and Earnestness of my Affections. This is (very probably) the last Time I shall ever Address myself to any of you in this Publick Manner; I am hastening Homewards, and should be glad to be call'd to my Father's House and Family above; to see the Face of my Lord Redeemer, and to join Consort with the Triumphant Choir, in their everlasting Hallelujahs; and with Her, amongst the rest, who was *Once my dearest Relation* upon Earth (whom I doubt not to know in Her unbodied State.) And that I may meet you all in the blessed Society and Church of the First-born, with mutual Gladness and Joy hereafter, I am now

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*Your faithful Monitor, in all the
Bonds of Affection and Religion,*

SAMUEL BURY.

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A N
A C C O U N T
O F T H E
L i f e a n d D e a t h
O F
Mrs. Elizabeth Bury.

CHAP. I. Of Her Birth, Parentage, and Family.



RS. *Elizabeth Bury* was Born (about) the Second of *March*, 1644. at *Clare* in the County of *Suffolk*, and was Baptiz'd the Twelfth.

Her Father was Captain *Adams Lawrence* of *Lynton*, in *Cambridgeshire*; a very graceful Person, of good Character, and great Integrity, who died *June 13. 1648.*

Her Mother was *Mrs. Elizabeth Cutts*, Daughter of *Henry Cutts, Esq;* of *Clare*, aforesaid; a Person learn'd in the Law, yet a great Peace-Maker amongst his Neighbours, and a zealous Promoter of the Interest of the Gospel, who died *August*

Of Her Birth,

gust 23. 1657. and his most eminently Religious Consort after him, *August 5. 1667.*

These were the Holy and Happy Parents of Mrs. *Elizabeth Bury*, who not only bare their *Earthly*, but much more their *Heavenly Image*.

Her Mother was a Person well known to myself, and celebrated (I think) by most that knew her, for her great Sagacity and Penetration, as well as her great Piety and Zeal in Religion. She was an eminently serious, heavenly, and experienced Christian; an Ornament to her Family, a Blessing to her Children, and the Delight of all her Friends: She lived long to adorn her Profession, to exemplify Religion, and to testify her Constancy and Resolution for the Interest of Christ. Her Conversation was pleasant and profitable: Her Expectations of a better Life were steady, and for many Years unshaken: Her Tryals were many, and her Faith victorious. The constant Tenor, Course, and Business of her Life, the solemn Transactions between GOD and her Soul, her sweet and near Communion with GOD, the full Acquaintance she had with herself, and the weekly solemn Remembrance she had of her Family in her Closet, would fully appear by her own Papers, which have been lately put into my Hands.

By her first Husband (*Lawrence*) she had several Children.

Anne, the First, who marry'd Mr. *Staveland*, a Citizen of *London*, and died six Weeks after, *July 12. 1660.* much lamented by her Friends, being a Person of early Piety, ripe Judgment, and quick Parts and Capacity.

Elizabeth, the Second, of whom you have the following Narrative.

Adams,

Parentage, and Family.

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Adams, the Third, who was Born, *Octob.* 1647. and died the *August* following.

Mary, the Fourth, (who marry'd Mr. *John Mason*, of *St. Ives, Huntingtoshire*) a Person of true Piety, but harassed with various Exercises in different Scenes of Life. She died *June 29. 1717.*

The *Mother*, about three Years after the Death of her Husband, (*Lawrence*) was married again to the Reverend Mr. *Nathaniel Bradshaw*, B. D. and one of the Senior Fellows of *Trinity-College* in *Cambridge*; a Person (saith Dr. *Calamy*) eminently Holy; a strict Observer of the Sabbath, and a laborious Catechist in his Family, to whom he constantly expounded the Scripture Morning and Evening; a *Boanerges*, well adapted to the People of *Wivelingham*, in *Cambridgeshire*, to whom he preached, whom he found very Profane and Ignorant; but in a little Time had numerous Seals given to his Ministry among them: He left his Living of between Three and Four Hundred Pounds *per Ann.* for the Ease and Safety of his Conscience, *August 24. 1662.*—He died *Octob. 16. 1690.* in the Seventy-first Year of his Age.

By Him she had six Children:

The First was *Thomas*, Born *March 26. 1652.* who died *April 15.* following.

The Second was *Elizabeth*, a serious, circumspect, judicious, and exemplary Christian; a common and compassionate Nurse to her Family and Friends, often bowed down with Fears and Jealousies, as to her spiritual State; a Person of great Knowledge, quick Parts, and tender Affections; frugal in her own Expences, that she might be Charitable to others: Her own Papers (left in my Hands) shew her frequent and close Tryals of her Heart and State, the Grounds of
her

her Fears, her secret Sorrows, and good Hope through Grace. She died of a painful *Asthma*, (in a single State) *March 29. 1720.*

The Third was *Catharine*, who was marry'd to the Reverend Mr. *Thomas Salmon*, Rector of *Mep-sall*, in *Bedfordshire*; and is the only Survivor of her Family, walking in the same Steps, and hoping for the same Blessedness with the Perfect.

The Fourth was *Nathaniel*, Born *August 24. 1636.* who died *September 5* following.

The Fifth was *Dorothy*, who marry'd Mr. *Serjeant Hock*, sometimes Chief Justice of *Wales*: She was a Person of excellent Parts, great Conduct, eminent Piety, and most indefatigable Diligence in Instructing her Children in the Principles and Practice of Religion; she made a very comfortable Exit, *December 8. 1693.*

The Sixth and last was *Anne*, a Person much esteem'd for her fineness of Parts, great Improvements, and remarkable Piety: She died very much lamented, *April 21. 1689.*

The Mother herself died full of Grace and Years, *Oct. 7. 1697.* Aged 78.

CHAP. II. Of Her Natural Temper, Parts, and Genius.

THE Frankness, Ingenuity, and Pleasantness of her Temper, was ordinarily known to all that conversed with her: She was never Reserv'd, but when she thought her Company was disagreeable, or she could profit herself more by her own Thoughts, than the Discourse of others.

She has often been taken Notice of by others, as a Person of uncommon Parts, ready Thought, quick

quick Apprehension, and proper Expression: She was always very Inquisitive into the Nature and Reason of Things, and greatly obliged to any that would give her Information.

In common Conversation, upon the *Flirts* or *Banters* of others, she had often such sharp *Turns* and ready *Replies*, that were very surprizing; and yet mollify'd, at last, with such Art, and Air, and Ingenuity, that they could very seldom be resent'd by any.

In *Writing of Letters*, she had a great Aptness and Felicity of Expression; and was always thought so close and pertinent, and full to the Purpose; and withal, so Serious, Spiritual, and Pungent, that her Correspondence was greatly valued, by some of the brightest Minds, even in very distant Countries.

Her *Genius* led her to the Study of almost every Thing, having such a Natural Capacity, accompanied with a very faithful and retentive *Memory*; and taking such a continual *Pleasure* in *Reading*, and *Conversation*, she soon became Mistress (in some Measure) of any thing she aim'd at.

She often diverted herself with *Philology*, *Philosophy*, *History*, Ancient and Modern; sometimes with *Musick*, Vocal and Instrumental; sometimes with *Heraldry*, *Globes*, and *Mathematicks*; sometimes with learning the *French Tongue* (chiefly for Conversation with *French Refugees*, to whom she was an uncommon Benefactrix) but especially in perfecting herself in *Hebrew*, which by long Application and Practice, she had rendred so familiar and easy to her, as frequently to quote the Original in common Conversation, when the true Meaning of some particular Texts of Scripture depended on it. Her very critical

Remarks

Remarks upon the Idioms and Peculiarities of that Language, which I have lately found amongst her Papers, have been very surprizing to me.

Another Study which she took much Pleasure in, was *Anatomy* and *Medicine*, being led and prompted to it, partly by her own ill *Health*, and partly with a Desire of being Useful amongst her Neighbours: In this she improv'd so much, that many of the great Masters of the Faculty have been often startled, by her stating the most nice and difficult Cases, in such proper Terms, which could have been expected only from Men of their own Profession; and have often own'd, that she understood an Human Carcase, and the *Materia Medica*, much better than most of her Sex, which ever they had been acquainted with.

But however she diverted herself with these, yet her constant Favourite and darling Study, was *Divinity*; especially the *Holy Scriptures*, having from her very Childhood taken GOD's Testimonies for the Men of her Counsel. And in the latter Part of her Life, devoted the most of her secret and leisure Hours to the Reading of Mr. Henry's Annotations, which she would often say were the most plain, profitable, and pleasant she ever read, and the last Books (next to her Bible) she should ever part with: She honoured the Author, for finding so much of GOD in him, and for speaking the Case of her own Heart better than she could speak it herself. He always surpriz'd her with something New, and yet so natural, and of such necessary Consequence, and unobserv'd by others, that she still read him with a fresh Gust and Pleasure—
Next to the Holy Scriptures, her chiefest De-
light

light was in reading *Practical Divinity*; and the plainer and closer, and more penetrating any Author was, he was always the more acceptable.

But notwithstanding all her Knowledge, and unusual Attainments, in so many Professions, Faculties, kinds of Literature, spiritual and most concerning Truths of Religion, she would always confess and bewail her own Ignorance, and that she knew little of what others did, or what she ought to have known, in any of those Matters.

She would often regret, that so many *Learned Men* should be so uncharitable to her *Sex*, as to speak so little in their *Mother-Tongue*, and be so loath to assist their *feebler Faculties*, when they were any wise *disposed* to an accurate Search into Things curious or profitable, as well as others; especially (as she often argued) since they would all so readily own, *That Souls were not distinguished by Sexes*. And therefore she thought it would have been an *Honourable Pity* in them to have offered something in *Condescension* to their *Capacities*, rather than have propagated a *Despair* of their *Information* to future *Ages*. And as to herself, she would always speak with the greatest *Thankfulness*, of her singular Obligations to her Father *Bradshaw*, Dr. *Fulwood*, and some *Others*, for the ready and kind Assistance they gave her, in all her Applications to them, in order to the little *Light* and *Knowledge* she had attained in such Things.

CHAP. III. *Of Her Conversion, and the Earliness of it.*

THE certain *Time* and particular *Means* of her Conversion, she could not positively determine; but she thought it was about the *Tenth* Year of her Age: She had been under many Convictions several Years before, but she fear'd the Work was not done 'till then; and tho' she had many Susptions and Jealousies of herself, and State after that, yet upon the most serious Searches, she thought she had better ground of Hope than Fear.

Her early Beginning in Religion gave her many Opportunities of Glorifying GOD, of doing much Good to others, and of gaining great Experiences of the Grace, and Goodness, and Faithfulness of GOD to herself: And from the Benefit and Comfort she found in it herself, she always recommended it with much Seriousness, Affection, and Importunity to others. And (as it has been observ'd by many) there was something very *Peculiar* in the *Disposition* of her *Mind*, and *Turn of Thought*, that adapted itself to the Capacity, Temper, Genius, and liking of most Children: Her first and principal Attempt upon all such, was to bring them into *Love* with their *Bibles*, to learn them some short Sentences, and Prayers, and Pieces of pleasant History there, especially such as concerned Children: And then to insinuate herself into their Affections, and so to instruct and persuade, and oblige, to talk with them in their own Phrase and Dialect, that her Company was generally very acceptable and pleasant to all, and by the Grace of GOD made very profitable to many. Ha-

Having set out thus early in the Way to Zion herself, and allured and persuaded all she could, into the same Way, she held on her own Course, with great Steadiness, Resolution, and Pleasure; and proceeded from Strength to Strength, and for the Joy that was set before her, out-run many of her Fellow-Christians: She thought it not enough to begin her Work in the *Morning*, but she wrought hard at it all the *Day* long: She was always aware of the Vigilance of her Enemies, and that kept her upon her Watch: She would always say, she had much to do, and what *must* be done, and knew not how short her Day would be, and therefore she had no Time to loiter: She often observ'd what was said of *Jacob*, that after he had met with GOD, he *gathered up his Feet*, and went on his Way; and thought that she herself ought to do likewise.

CHAP. IV. *Her Diary.*

HAVING set out for Heaven thus soon, and continuing her Resolutions for GOD, and Religion, and the Eternal Interests of her Soul: She often advised with herself and others, upon the properest and most effectual Means to promote and carry on her spiritual and pious Designs; and at last determin'd upon this as one, *To keep a daily Memorial of what she did*; which should be *A Witness betwixt GOD and her own Soul* (as she expresses it.)

I cannot be certain when she began this; but, as I conjecture, it must be about the 18th or 20th Year of her Age. After that, for betwixt Twenty and Thirty Years, she conceal'd her Accounts in *Short Hand*, which cannot be recovered by

me, nor, I believe, by any other, because of many peculiar Characters and Abbreviations of her own. The first I have gathered, begin in the Year 1690, (with some short References to former Years) and from that Time she continued them in *Long Hand* (for the most part) to the End of her Life.

In this *Diary*, both *Morning* and *Evening*, she strictly observes (with a very great Liberty and happy Variety of Expression) the most remarkable *Providences* of GOD, with respect to herself and others (and sometimes) in the minutest Circumstances of them: The solemn *Transactions* betwixt GOD and her own Soul, in her *Closet*, in her *Family*, in the *Assembly*, and in her *daily Walk* and *Conversation* with others; The Substance of what she had *Read* or *Heard*, that was most affecting in her present Case, or might direct her future Practice; Her *Preparations* for holy Duties; The *Influences*, *Impressions*, *Assistances*, *Withdrawings*, and *Consolations* of the Spirit of GOD in them; Her *daily Infirmities*, *Afflictions*, *Supports*, *Self-Examinations*, *Evidences*, and *Foretastes* of Eternal Life; Her *Advances* in Religion, and her suspected *Decays*; The *Matter* of her *Prayers*, for herself and others, and the *Manner*, *Time*, and *Seasonableness* of GOD's *Answers*; The *Temper* of her Soul, especially on *Sabbaths*, and at *Sacraments*; And in Days of *Solemn Fasting*, and *Humiliation*, and *Thanksgiving*, publick, private, or secret; And in Days she set apart for *Self-Tryal* and *Searches* into her own Soul; The various *Scenes* of her *Life*; Her *Comforts* and *Exercises* in each of them; The *State* of her *Servants*, and *Others*, committed to her Care; Her merciful *Protections* in *Journies*; The *Directions* of Providence

dence as to all the Places of her *Abode*, and the gracious *Visitations* of GOD to her Soul in all such Places; The uncommon *Events* that either befel herself or Family, or Friends, or the Church of GOD; The *Burdens* that press'd hardest upon her; The *Joys* that most relieved her; The *Manner* and *Form* of her *Covenanting* with GOD; GOD's *Faithfulness* to his *Covenant*, in every Relation and State of Life; The *Indulgences* of *Providence* to her; The *Advantage* of *Christian Conversation*; Her constant *Intercession* for *Ministers* and their *People*; Her faithful *Reproofs*; Her *Success* with *Young Ones*; Her Concern for the *Health* and *Maintenance* of the *Poor*; Her *Reflections* upon the unwary *Slips* of her *Conversation*; Her *Esteem* of the *Holy Scriptures*, *Learned Expositors*, and *Practical Writers*; Her *Annual Recapitulation* of *Mercies*, and *Sins*, and *Afflictions*, and *Resolutions*, and *Self-Dedications*; Her special *Remarks* upon *Days* of *Mercy*, either to herself, or Family; And the *Manner* of her *Entering* upon a *New Year*, &c.

It would be almost impossible to enumerate the several *Heads* and *Articles* of which her *Diary* consisted. And therefore what is proposed to *Publick View*, is but a very little *Part* of what we find under her Hand, and must still remain for private *Use*.

She found it of singular *Advantage* to herself, to observe this *Method*; and would often say, That were it not for her *Diary*, she should neither know what she *was*, or what she *did*, or what she *had*: But by her *Recourse* to this, in all her *Afflictions*, and *Tryals*, and *Temptations*, and *Surprizes*, she had ordinarily great *Relief*. Let her Mind be never so much muffled, the

Exercise of Reason and Grace never so much interrupted, yet the Review of former Experience was an extraordinary Help to future Confidence. And this brought her again to her great Rock, and Refuge, and Rest, 'till she recovered her usual Chearfulness. And hence it was she so often recommended this Practice to others, that GOD might not lose the Glory, nor they themselves the Comfort of their Lives.

CHAP. V. Of Her Christian Virtues and Graces.

IT was easy to observe a very lively Impression of GOD's *Image* upon her Soul; and the whole Train of *Graces*, in a beautiful Exercise, through the whole Course of her Life and Actions.

Her *Humility* shew'd itself to *others*, in her courteous Carriage and familiar Conversation with the *Poorest*, especially where she thought she could have any Advantage of doing Good — And when ever she appear'd *before* GOD, her *Diary* shews how exceeding Vile she was in her own Eyes; how much she abhorr'd herself, by reason of the *Lerna malorum* (as she often calls it) which she always found in her sinful Nature, which made her a Burden to herself, and to look upon her Heart as a Lump of Pollution, a Sink of Filth, a Mass of Sin. How greatly did it humble her to observe the Condescensions of Divine Grace under all her Infirmities? What Grace, and such Grace to *me*, to *unworthy me*, to *vile ungrateful me*! There was nothing that affected her Heart so much, as the *Grace* of GOD to such a *Sinner*.

Her *Patience* was very observable under all the *Chastisements of her Heavenly Father*: She would often profess her unfeigned Submission to all his Discipline; This (says she) or any other Method, Lord! to take away Sin; *This Flesh* shall bear it, and *this Spirit* shall not *repine* at it; This is a *Part* of thy *Covenant*, and I am *thankful* for it; Thou hast done me good by *Afflictions*, and wilt do me more, and therefore I will glory in them—— And under the *unkind Treatments* of some, whom she had studied to oblige to the uttermost, and whose *Interests* she had often espoused, to the apparent *Prejudice* of her own, she shew'd a very exemplary Carriage, by keeping the Possession of her own Mind, and kissing the Rod that lashed her, and rendring Good to them for all their Evil. Indeed, these were Tryals that sat closest to her of most others; but by the Grace of GOD she was Conqueror over all, she ey'd GOD in all, and ever refer'd her Cause to GOD.

As to this *World*, she was very thankful to GOD for the good Provision she had in it, but often protested she would never take this for her Portion, since GOD had offer'd Heaven and himself to her. The Cares, and Incumbrances, and Vexations, but more-especially the Sinfulness of the World, had wholly wean'd her Affections from it, and caus'd many restless, and almost incessant Cries, to be deliver'd out of it. She was never elevated with its Smiles, unless in Thankfulness to GOD; and never dejected at its Frowns, unless she apprehended Sin as the Cause. Her Mind, for the most part, was equal in every State, because she was always longing for her heavenly Country and Inheritance:

tance: How often would she wish, *Ob! for those Realms of Light, and Love, and Purity!*

Her Love to the Souls of others was manifest, by her Instructing, Examining, Reproving, and Advising them upon all Occasions. There were very few could escape her (after some Acquaintance) but she would know whereabouts they were in Religion; and when she had convers'd with, she would earnestly pray for them in her Closet, and be greatly Thankful when she found any Impression made—— She constantly bewail'd the Ignorance, Impiety, Profaneness, and Immorality, she saw or heard of, in any; but in a more-espécial manner, the Insensibleness, Carelessness, and evil Practices of the Seed of the Righteous, *Children of Prayer, of Providence, and Vows.*

Her Love to the Godly could not but be observ'd by all: She delighted greatly in their Company, as looking upon them the Excellent of the Earth, how mean and contemptible soever they appear'd to others: She loved them as the Children of GOD, and Fellow-Heirs of the Kingdom; would diligently frequent their Praying-Meetings, and always promote some spiritual Conversation, which, if not forwarded by others, was a Disappointment and Grief to her. We often (by her *Diary*) find her praying, that her Visits may be made profitable to herself and others; that precious Time might not be wasted by empty Chat, but that they may be Helpers of each others Faith and Joy, and may have some comfortable Talk of the Kingdom: She often bewailed it, that the *Communion of Saints*, which was an *Article of the Christian Creed*, was so much forgotten by most Christians: And sometimes,

times, when she return'd from unprofitable Company, would complain, *That though she had struck Fire so often, yet it always fell upon wet Tinder.*

Her Zeal for GOD was manifest, in promoting his Worship, and every probable Method for Publick Service; having the Interest of GOD and Religion much more at Heart, than any private or selfish Interest whatever.

Her Charity to the Poor was known to many, especially to the Household of Faith, whether to *Natives* or *Foreigners*: She spared no Pains, and grudg'd no Charges (in her Widow-State) to carry on her Designs, for the Relief of miserable *Families*, exil'd for Religion: For erecting of *Charity-Schools*, to Educate the Poor; for the Maintenance of *Ministers* and *Candidates*; and for a Stock of *Bibles* and *Practical Books*, to be distributed as she should see Occasion. So many long and expensive Journies she had taken in promoting these charitable Designs amongst her Acquaintance, that she had sometimes this pleasant Remark upon herself, *I have acted the Part of a Beggar so long, that I am now almost really one myself*—She very much approv'd of every One's devoting a certain Part of their Estates to *pious* and *charitable Uses*; for then, says she, they will not grudge to give out of a Bag that is no longer *their own*. And as to such as had *no Children*, she thought it was reasonable they should appropriate a *fourth Part* of their Neat Profits (as well as she) to such necessary Purposes.

Her Faith in Christ, and Dependance on GOD's Covenant, was the daily Exercise of her Soul: Her first and principal Care was to clear up her Interest in Christ, and the Promises, in which she was cautious and exact: She then prepared
and

and digested a very choice *Collection of Promises*, suited to every State, Duty, Relation, Frame, Temptation, and Difficulty of Life. This was the Food of her Faith, always prepared, and from which she had constant Strength and Comfort: She grounded her Prayers upon these, took her Arrows out of GOD's own Quiver, pleaded with GOD from his Word, and thus wrestled with him in his own Strength, for herself and others, in every Ordinance, in every Business, in every Circumstance and Turn of Life. Her *Diary* shews what fast Hold she took of GOD by his Covenant-Promise; and how she kept her Hold, sometimes hoping even against Hope, till she had baffled Temptation, conquered Corruption, and surmounted all her Difficulties. The Reaches of her Faith after Christ, her Solemn Dedications of herself to him, and steady Recumbency of Soul upon him, as her only Rock and Refuge, were such as did not appear in common Christians. It might well be said of her, *O Woman! great is thy Faith!* And it was often said unto her, *Be it to thee even as thou wilt.*

CHAP. VI. Of Her Walking with GOD.

WHEN she speaks of this in general, she says, it always implies a living as in his Sight, in Conformity to him, and Communion with him. That a Christian, walking with GOD, must be humble, under a Sense of his own Vileness, and GOD's great Condescension; and close, and steady, and persevering, and lively, and cheerful, in Opposition to Sluggishness and Melancholly — And her own Practice very much corresponded with her right Knowledge of the Du-

2y. If we observe (by her *Diary*) how she lived in a daily Awe of GOD's Omniscience, in holy *Meditation* of him, in humble *Expectations* from him, and in constant *Devotedness* of herself entirely to him.

She always began her *Day* with GOD, by consecrating her first and freshest Thoughts to him, that she might guard against Vanity, and Temptation, and worldly Discomposures, and keep her Heart in Tune for the following Duties of the Day.

She always accounted the *Morning*, not only a Friend to the *Muses*, but also to the *Graces*, and found it the fittest Time for the best Services — She never (or very rarely) entered upon any worldly Business, 'till she had begun with GOD, and consecrated the *First Fruits* of the Day to him in her Closet, by Reading, Meditation, and Prayer, before Family-Worship; often urging on herself the Words of the *Psalmist*, *My Voice shalt thou hear in the Morning, in the Morning will I direct my Prayer unto thee, and will look up.*

When Reading, Singing, and Prayer in the Family was over, she constantly withdrew again to her Closet, and ordinarily spent most of her Morning there: She first *lighted* her *Lamp* (as she express'd it) by *Reading* the *Holy Scriptures*, for the most part with Mr. Henry's Annotations; diligently compared parallel Texts, and took a great Pleasure in *Synchronizing* the History of the *Bible*, and reducing Things to their Place and Time: She then *pour'd* out her Soul to GOD in *Prayer*, with constant regard to the Intercession of Christ, would often bitterly bewail the Wanderings of her Heart in that Duty, and plead Covenant-

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Covenant-Grace and Faithfulness, and so finish her Morning Work with some *Hymn of Praise*, and giving herself an Account of all in her *Diary*.

Through the *rest of the Day*, she walked with GOD, and carefully observ'd her Goings; avoid-ed the Occasions of Sin, watch'd over her Heart, and guarded her Lips; accusom'd herself to holy Conference with others; was frequently lifting up her Heart to GOD in ejaculatory Prayers or Praises, upon any Occurrence. When at any Time she had been surprized by Sin, she presently reflected, confess'd, repented, and had fresh recourse to the Blood of Christ, and solemnly engag'd to GOD for greater Circumspection for the future.

In the *Evening* (as early as she could) she call'd herself to an Account for all that had pass'd in the Day, and again stated the Account in her *Diary*: Having opened her Heart to GOD, and committed herself and her All to him, and sung to his Praise, she then chearfully join'd in Family-Worship.

CHAP. VII. *Of Her Behaviour with Others.*

THE People of GOD were always the People of her *Choice*; but she was often obliged to keep Company with others: When she expected to Visit, or to be visited by any, she frequently begg'd of GOD his Grace, that she might order her Conversation aright, that she might not partake with others in their Sins, but know how to reprove them; nor suffer others to trifle away their Time, but know how to employ them: She quickly observ'd the Gifts
and

and Graces of others, and endeavour'd to draw them out to her own Advantage: She always valued the Conversation of Ministers, Physicians, and Persons of Reading and Ingenuity, especially such as had the greatest Savour of Religion.

She often *visited* the Sick, and relieved the Poor, and bless'd GOD that she was in Circumstances to *give* rather than to *receive*. And when (in her Widow-State) she had sometimes given to the last Penny, (thro' the ill Payments of Tenants) she often observes that speedy Supplies were sent in a very unexpected Manner, *As if giving to the Poor were the readiest way to bring in her Debts.*

Of all Company, there was none more offensive, or grievous to her, than *Tale-Bearers* and *Tatlers*: She could not forbear reproving them, and often frown'd them out of her House: She had Business enough (she would say) of her own, and therefore did not desire to intermeddle with her Neighbours: She durst not defame others, or take up an evil Report against them, or countenance those that did: She was never more pall'd in Conversation, than in hearing what others *did*, and what they *had*, and what they *said*; what *Dresses* were worn, what *Entertainments* were given, what *Company* was present, and what *Discourse* pass'd amongst them; and therefore would often say, *How happy would it be, if we might Talk of Things, rather than Persons?*

CHAP. VIII. Of her Afflictions, Losses, and Difficulties.

HER worldly Losses (especially in the latter part of her Life) were *many* and very great; but, she would say, *The World is not my Portion,*
and

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and therefore these Losses cannot be my Ruin. I have *All in G O D* now, and shall have *All this restored again*, by one Means or other, if not to myself, to those that shall survive me, if G O D sees it good for us.

She was frequently exercised with *Afflictions*, even from *her Youth*. The Inclemency of the Air where her own Estate lay, and many of her pious Friends and Relations lived, often necessitated her Remove to distant Places. But whenever exercised with Extremity of Pain in *Head or Breast* (her usual Complaints) she always submitted with exemplary Patience and Silence, to the Sovereign Will of GOD; justifying him in his severest Discipline, and often saying, *She would not for all the World, but she had been afflicted.*

CH A P. IX. *Her Redemption of Time.*

SHE greatly valued her *Time*, and especially the *Seasons and Opportunities* of it, in which the Interest of her Soul was so nearly concern'd, and thought she could never do enough of that Work, in which she took the greatest Pleasure.

She would often say, she would not lose her *Morning-Hours* with GOD, tho' she were sure to gain the *whole World* by it: She grudg'd that the *poorest Labourer* should be ever found at his Work before her. And even from her Youth, agreed it with her *Servant*, under great Penalties upon herself, that she would rise every Morning at Four of the Clock, for her Closet: Which was her Practice (as I have been told) from the Eleventh Year of her Age; and at Five (to my own Knowledge) if Sicknes or Pain did not prevent her, for be-
twixt

twixt *Twenty* and *Thirty* of the last Years of her Life.

She carefully endeavour'd to improve the Day in Company and Conversation with her *Friends*, was always well furnish'd with Matter of useful Discourse, and could make very happy Transitions from worldly to serious Talk : But yet would often complain of the Loss of much precious Time in *giving* and *receiving* Visits ; and say, she could not be satisfy'd with such a Life, wherein she could neither *do* nor *receive* Good, but must keep to her *Closet* and her *Book*——She often remark'd it in her *Accounts*, entertain'd very kindly at such and such *Houses*, but no good done to herself or others.

CHAP. X. *Her Changes of Life, and Relative Duties.*

SHE often pray'd that *Affection* might never bias her *Judgment*, but that *Reason* and *Religion* might govern her in every State and Turn of Life.

Her first *Marriage* was to *Griffith Lloyd, Esq;* of *Hemmingford-Grey*, in *Huntingtonshire*, on the first Day of *February*, 1667. in the twenty third Year of her Age : He was a Gentleman of good Reputation and Estate, of great Usefulness in his Country, whilst in *Commission of the Peace* ; and afterwards, as a Reconciler of Differences, and common Patron of the Oppressed : He was one of a very active and generous Spirit, a Person of great Piety, and singular Temper, and steady faithfulness to his Friends. They lived together about Fifteen Years (to *April 13. 1682.*) with such a mutual Love and Pleasure, as to be taken Notice of by all their Neighbours ; envied by some,

some, and gloried in by others, especially their own Relations.

Her second *Marriage* was to *my self*, on *May 29. 1697.* but with what Care, and Fear, and cautious Procedure she manag'd the same, let her own *Diary* say : Sure I am, had not she, and some of her particular Confidants, been fully satisfy'd of the clear Conduct of Providence in the whole Affair, from first to last, it could never have come to pass : What solemn Addresses did she make to Heaven upon this Occasion ? And how solemnly did she adjure others to do the like ? And how Impartially did she compare G O D's Answers to both ? — What her *Yearly Remarks* were upon this Day, is a Pleasure to me to find in her *Diary*, but does not concern others.

As to her *Relative Duties*, she made great *Conscience* of them, and was very *Exemplary* in them.

It was not possible (I think) there shuld be a more Observant, Tender, Indulgent, and Compassionate *Wife* than she was : It was never in her Temper to desire any greater *Authority* than G O D had given her.

I cannot, but with great *Affection* (and let others pardon me in it) read over her constant and too solicitous Concern for me ; and how many *Hours* and *Days* of *Prayer* by herself (and by her Procurement) with others, were observ'd upon my Account, for the Recovery of my Health, and Continuance and Success in my Ministry : To which, I am perswaded (under G O D) I owe my Life, and many Instances of Grace in the Course of my Preaching. It has griev'd me to think, how many weary Days, and waking Nights, and hazardous Journies, and anxious Thoughts, the ill State of my Health has caus'd her from Year to Year. Nor

Nor can I, without great Thankfulness to GOD, reflect upon the many Comforts of our Lives, our mutual Endearments, and unbroken Affection to each other: The Peace and Pleasure we have had, without the Allay of any one *Quarrel, Passion, or Dispute*, for almost twenty three Years together, which, next to the Grace of GOD, was chiefly owing to her singular Prudence, and Patience, and the Excellency of her Natural and Christian Temper.

Nor must I forget, what others have never known 'till now, with what Meekness, and Humility, and Submission, in the most Obliging, as well as Inoffensive Manner, she has sometimes hinted what she suspected amiss in my Conversation and Conduct: Innumerable Infirmities, no doubt, she industriously covered; but, in Tenderness of Affection to me, she would never let any such Sin lie upon me, which she thought might be observ'd by others, or prove any Blemish to my Profession.

In one thing she was apt to be *smart* upon me; and that was, for not dealing faithfully with her in the Slips I observ'd in her own Conversation; and would often say, she left that Guilt upon me, which I observ'd in her, and she not in herself: But I hope my Conscience can answer for me against that Charge.

As a *Mistress*, she was very careful in the Choice of her *Servants*, where she could have Choice: Was always afraid of *Strife and Contention* in her *Family*, lest she should be ruffled in her own *Spirit*, and the common Interest of Religion obstructed by intestine Jarrs and Disaffection: She never took any into her Service, 'till she had solemnly pray'd to, and pleaded with GOD, and

submitted herself to his Direction : Whenever *sh* treated with any, she did not only acquaint them with the *Business* of their Place, but also with the *Religious Orders* of the Family, to which she had their explicate Consent : When once *Admitted*, it was her first and constant Care to enquire into the State of their Souls, to instruct and catechize, to reprove and encourage ; to warn them of the Snares and Dangers of their Age, and Place ; and to enjoin them to take Time for *Secret Prayer, reading the Scripture, Meditation, and Self-Examination*—She always charg'd it as a Duty upon herself, to talk over every Sermon they heard together, especially on *Sabbaths*, and to *Inculcate* that upon them, in a particular Manner, in which she thought they were *most concern'd* : She sometimes took an Account of them *together* ; but at other Times, when her Health and Strength would allow it, she examin'd them *singly*, and *apart*, that such as could remember but *little*, might not be *discouraged* by those that could do better : And that she might have a fairer Opportunity of *closer Application* to their *particular State*, as she saw Occasion. By this Means, she became a *Servant* to her *Servants*, and took *Pleasure* in all her *Pains* with them, tho' oftentimes to extream *Faintness*. Her *Servants themselves* will own, what Natural Care she took of them in *Sickness*, as well as Health. And her *Diary* will abundantly prove, how Incessantly she pray'd for them, and suited her Prayers to the particular Exigences of every State. How often do we find her there *Mourning* over the *Un-teachableness* of *some* ? And melted into Tears for them, and lodging her *Appeals* with GOD, as to the Sincerity of her Endeavours to have done them

them good; and *rejoycing* over others, that GOD had answered her Prayers, and bless'd her Instructions, and brought them under the Bonds of the Covenant, and planted them in Families, and made them Blessings there. I cannot remember any that were ever brought under her Care, but had learn'd something of the *Method* of a Sermon, before they left her; and very many, whose Memories were improv'd so far, as to bring Home all the particular Heads of two Sermons in a Day, tho' many. Whenever she inclin'd to *part* with a Servant, she always consulted GOD in it; would then take them into her Closet, and very pathetically advise them, and teach them a proper Conduct of Life, that they might be acceptable in other Services. And such was the Success of these her *Religious Methods*, that I know not of any one Servant she ever had, but was, first or last, under some Awakenings of Conscience, and Spiritual Convictions, and seeming Resolutions for GOD and Religion, however they wore off afterwards. It is common with some of them still, upon every Occasion, to speak of their *Mistress's* Care of them, and Prayers with them, when the Family was left with her, as in the necessary Absence of others, it often was.

If we consider her, with respect to her other *Relations*, we shall find her a constant Sharer with them in all their Joys and Sorrows: A more sympathizing Spirit is very rarely to be found; she never ceas'd to pray for them, as Parts of herself; was often Mourning for their Sins and Afflictions: Rejoycing in the Piety of some, and thirsting after the Conversion and Return of others. When at a *Distance* from any, she had a peculiar

Talent in Writing to them: And such was the *Pertinency*, *Pathos*, and *Pungency* of all her Letters, that every one valued, and was greatly pleas'd with them. When *Present* with others, she was always feeling which way their Pulses beat; insinuating herself into their Affections; instilling something proper into their Minds; observing, perswading, warning, and directing, as she thought it necessary. She has an honourable Testimony in the Consciences (I believe) of all her Relations, who honour her Memory, and own her a Pattern of great Integrity, Piety, Ingenuity, and Faithfulness. Her Animadverting upon her Friends (in the manner she us'd to do it) was so far from offending, that it was oftentimes very pleasing to them; begat in them some *aweful* regard to her *Person*, and a true *Decorum* in their own *Lives*.

CHAP. XI. *Her Veneration for the Ministry, and Love to Ordinances.*

OF all Orders of Men, she had the greatest Love for the *Ministers* of Christ: She coveted their Company, in order to improve by it, and was never better pleas'd than when her *House* and her *Table* were fill'd with them: She would diligently enquire of them in all her Difficulties, and as carefully observe all their Directions: She honoured the Aged, Learned, and Grave, with a double Honour; was often griev'd for the Infirmities of others, but despised none for their Weakness, if she apprehended they were faithful to GOD and his Interest, and had been useful in their Places.

She

She thought it her Duty to pray for Ministers above all Men, inasmuch as they are concern'd in the Welfare of so many Souls. That this was her Practice, appears by her *Diary*, from one End to the other; and particularly, from one Remark she makes of a single Omission; *I have heard a Sermon, says she, to Day, but I forgot to pray for the Minister, and I sped accordingly:* Which shews, that it had been her Custom to pray for every Minister before she heard him.

She look'd upon GOD's Tabernacles as truly Amiable, which she had often seen fill'd with his Glory, and where the Blessing had been commanded out of *Zion*: She constantly attended upon Ordinances, if not prevented by insuperable Difficulties, and would always be present at the Beginning of them: And would often blame the Remissness of many, and say, *Surely they felt not the Wants that she did, or else they could not live in such common Neglects.* There was no Preaching so pleasant to her, as that which alarm'd her Conscience, ransack'd her Heart, and came closest to her in such Matters where she suspected herself most.

CHAP. XII. *Her Concern for the Common Interest of Religion.*

SHE greatly disliked a selfish and narrow Spirit, and had always a very generous and Christian-Concern upon her for the Publick: She had many melancholly Thoughts upon the account of the Impiety and Profaneness, the Immorality and Licentiousness of the greatest Part of the Nation; and of the Indifference, Formalities, and visible Declension and Apostacies,

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ces that were found amongst the rest. Many *private Days*, either in her *Closet*, or in some unobserv'd *Appartment abroad*, she devoted to *Fasting* and *Prayer*, either upon the account of the *Distresses of Foreign Churches*, or the *Dangers of our Own*, and ordinarily concluded each, with some *Instance of GOD's Favour*, and further *Hope in his Mercy*—She would always bless *GOD*, if *Authority* appointed any *Publick Fasts*, and look upon them as *Prefages of Good* to the *Church and Nation*: She bore her *Part* in them with *great Fervency and Zeal*, after she had very solemnly prepared for them the *Day foregoing*. The *Searches* she made into her *Heart and Life* upon those *Days*, were deep, and strict, and impartial; her *Confessions* were particular and full; her *Sorrows* pungent and afflictive; her *Resolutions* for future *Conduct*, were very solemn, but always with a special *Dependance* upon the *Grace of GOD* to make them effectual. And the *Success* of those *Fasts* is frequently observ'd in her *Diary* upon proper *Occasions*.

CHAP. XIII. *Her Usefulness to the Bodies and Souls of Others.*

BESIDES her common *Concern for the Good of all Men*, and her special *Regard to her Family and Relations*, she would shew upon all *Occasions* (when her own *Health* would allow it) a very *compassionate Concern for the Sick and Afflicted*.

Tho' in some *Cases* it was very *noisome* as well as *dangerous*, yet she took *Pleasure in visiting the Sick*, as it gave her an *Opportunity of enquiring into the State of their Souls*, and impressing upon

upon them the *Concerns* of Religion, and improving the Alarms of GOD upon their *Consciences*, for future *Watchfulness* and *Reformation*. And however *Matters* appear'd upon such *private Enquiries*, and *Conversation* with any, she would always after that bring them into her *Closet*, and spread them before the Lord, and pray them over, and observe what *Answers* she had to such *Prayers*.

How much *Knowledge* and *Skill* soever she attain'd in the *Practice* of *Physick*, by long *Observation*, *Conversation*, and *Experience*, yet she was always very *distrustful* of herself in any *Chronical Cases*, and hardly *perswaded* to direct without better *Advice*, 'till the *Poverty* of *Patients*, and their great *Importunity* compell'd her to it. When GOD gave her *Success*, she always *acknowledg'd* it with great *Thankfulness* to him, that he should own so weak an *Instrument* in the *Preservation* of *Humane Lives*: And the *Instances* of such *Successes*, in most *Places* where she had lived, were not easily numbered.

CHAP. XIV. *Her Reproving, and taking Reproofs.*

SHE always abhorr'd *Flattering* others, or being *Flattered* herself: She thought that as *evil Speaking* mov'd Men to Sin, so *evil Silence* left them to Sin.

It was not to be *Uneasy* to others, or *Officious* in Matters that did not concern her, or because she thought herself *more capable* of it, that she *Reproved* any; but because she thought others, for the most part, very *sinfully* neglected it, and the *Honour* of GOD, and *Credit* of Religi-

30 *Her Reproving, and taking Reproofs.*

on, in the mean Time, suffered by it: And that she, as well as others, was bound in Conscience, not to hate her Brother, by suffering Sin upon him, but in any wise to Reprove him for it: She took it to be an Evidence of true Christian-Love to others; and therefore having begg'd of GOD to guide her Tongue, to move their Hearts, and bridle their Passions; she would, in great Compassion, in a proper Season, with much Plainness and Freedom, tell them of their Faults, and plead with them thereupon. The Younger, and her Inferiors, if the Case required it, were told of them with some Severity and Smartness; but others with much Gentleness, Meekness, and Modesty. If at any Time it so happened, that some *Ministers* themselves were treated with this Freedom, she would always preface her Addresses to them, with the Apostle's Words, *Rebuke not an Elder, but intreat him as a Father, and young Men as Brethren.* And I have known some Instances of great Success by this modest Plainness, for which they have thank'd and honoured her so long as she lived.

Nor was she more ready to *give*, than she was to *take* Reproof: She ever reckon'd them her truest Friends, that took the greatest Freedom with her in these Respects. And when in any thing she appear'd to be *blame-worthy*, would she with an ingenuous Concern acknowledge it, and often profess that she had not taken Notice of it in herself, but would endeavour a greater Circumspection for the future.

CHAP. XV. *Her steady Adherence to Protestant Dissenters.*

SHE had a true Affection, Value, and Honour for *all serious Christians*, whatever were their distinguishing Names and Characters: If she observ'd the Reality and Power of Godliness, and a calm and peaceable Temper in any, she equally approv'd and lov'd it, whether under a *Cloak or Cassock*.

Yet she *statedly joyn'd* herself to *Dissenters*, and was never asham'd, or afraid to own or plead for them.

It was not her *Education* that determin'd her in this Practice, but a faithful Regard to Scripture and Conscience, and uncorrupted Antiquity: She read, and consider'd, and fully weigh'd the Controversy; and after her most diligent and serious Searches for Truth, she concludes at last, *I must be a Dissenter in Principle still, for ought I can see to the contrary: The Way I am in, so far as I am capable of judging, is that which comes nearest to the Scripture Rule, and by much the freest for my Conscience, and the Way wherein I have found most of GOD, and therefore the Way in which I must still walk: Far be it from me to Censure others, and be it as far from others to Censure me; they differ as much from me, as I do from them, and therefore it is but just that we should have equal Charity.*

If any worldly Interest could have bias'd her Judgment in this Matter, she wanted not Temptations, when in a single State, from Persons of very unblemish'd Characters and prosperous Circumstances, (Sir P. T. Sir F. M. and B—p S.) if she could have been easy in the Communion,

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union of the *Eſtabliſh'd Church* : But ſhe choſe rather to ſuffer Affliction with *poor Diſſenters*, than to loſe the Liberty and Peace of her own Conſcience, for any Titles of Honour, or worldly Grandeur, which ſhe look'd upon but as Toys and Bubbles, and therefore what ſhould never Charm her out of her Profeſſion.

She ſaw many Clouds on the Diſſenting Intereſt then, and ſhared in the Sufferings that beſel it ſince : But was mov'd at Nothing, unleſs it were at the Unſteadineſs of ſome that were dear to her, who forſook (as ſhe thought) their own Mercies, by leaving the Way in which they had their firſt Acquaintance with GOD and themſelves, and their firſt Taſts and Re-liſhes of Religion.

She would often take Notice with what Scorn, and Contempt, and Malignity, it was treated by ſome, and how ſhamefully diſcredited by others, that had ſeemingly embraced it : But nevertheless, was always fully perſwaded, that GOD would Patronize that Intereſt as his own, revive it out of its Bondage, and make it Honourable at laſt : That all the Prayers, and Tears, and Treasures, and Bonds, and Sufferings of its Noble Confessors, ſhould not be always forgot or unrewarded — She would often repeat the Words of the Prophet (to poor ejected Miniſters) *Tho' your Brethren that hated you have caſt you out, and ſaid, Let the Lord be glorified, yet he ſhall appear to your Joy, and they ſhall be A-ſhamed.*

CHAP. XVI. *Her Work on Sabbaths, and at Sacraments.*

SHE always call'd the Sabbath a Delight, and look'd upon it, as the Holy of the Lord, and Honourable: Was very uneasy if worldly Business was not dispatch'd in Time, that the Sabbath might be *remembred* before it came: She endeavour'd to awake with GOD, and possess her Mind at first with proper Thoughts to fit her for following Work: She presently engaged in *secret Prayer*, to bespeak the Divine Presence and Assistance thro' the Day; then Read and Sung, as she had Time, before Family-Worship: When that was over, she retir'd again to Read, and Sing, and Pray, and had a constant Remembrance of the Minister, for Assistance and Success amongst the Hearers——

As she was early Up on Sabbaths, so she was always early out, and her *whole Family* with her, not so much regarding the *Dressing* of her own Dinner, as the Advantage of her Servants Souls. When Publick Ordinances were over, she always withdrew for *Meditation*; then examin'd her Servants, and inculcated upon them what they had heard: Then *pray'd* in her Closet, before Family-Worship; and after that, filled up the Spaces of the Evening with spiritual and edifying Discourses.

She was never more pleas'd in any Ordinance, than in *Singing*, having a natural Love to *Musick*, and a good Understanding and Skill in it. But yet a Concord of Voices could not satisfy her, without an Accord and Harmony of Heart with what was Sung. And hence was it, that we find

find in her *Diary* this smart Remark upon herself, *That in such a Place I was so charm'd with the Novelty and Sweetness of the Tune, that I had sung several Lines, before my Heart was concern'd in what I did.*

As to *Sacraments*, she always shew'd a most religious regard to them, in Obedience to the Precept, and in Sense of Interest; and for *Twenty three* Years together, I never knew her Absent from One, if bodily Illness did not prevent her.

Nor durst she ever *rush* upon that sacred Ordinance, without serious and solemn Preparation for it: She carefully *examined* and proved her *Graces*, her Faith, Love, Repentance, &c. and could not be satisfy'd only with *former* Tryals: She search'd, and made diligent Search into her *Heart* and *Life*, to find out her *Sins*, in order to confess and bewail them before G O D in secret. For this purpose, she read over the *Commandments*, and some *Expositor* upon them, that she might better know the *Duties required*, and the *Sins forbidden* in each, and the several Aggravations of them: She then read over her *Diary*, and more especially reflected upon the Sins she had been guilty of *since the last Sacrament*, that she might watch, and pray, and guard against them for the future.

When she had prepar'd herself thus, and endeavour'd to excite her Graces for proper Exercises, she durst *never Trust to her own Preparations*, but only on the Strength, and Merits, and Mediation of Jesus Christ, for Acceptance and Success. In his Strength she was strong, and went forth with longing Expectations of much Grace and Consolation in that Banquet of Love, and seldom fail'd of what she had pray'd and hoped for.

She

She then *attended* the Ordinance, in an humble Sense of her own Vileness, with an awful Regard to the Majesty of GOD, and great Fear and Care, lest any worldly Trifle should carry off her Heart from its proper Work : Her *Faith* fix'd upon Christ, as the proper Object of it, to receive, and apply, and appropriate him, and to live upon his Fulness : Her *Love* was engaged with great Intention and Ardour, upon GOD the Father and the Son, for the Discovery of such infinite Grace and Love in the Redemption of Man, and the Blessings of an everlasting Covenant, that she often, in her *Diary*, appeals to GOD concerning the Sincerity of her Love to him ; *Lord ! if I love not Thee, I love Nothing ; I love not my Friends, I love not my self, I love not any Thing in Heaven or on Earth, if I love not Thee*——Her Heart was melted for Sin, when she look'd upon him, whom she had Crucified ; and upon all the Scenes of his Sorrows, from GOD, and Men, and Devils : Nor did any thing invigorate her Prayers, and Resolutions, and Covenants, against it more, than the *Love of GOD* to her, and *her Love* to him.

When *Sacraments* were over, she would not suffer herself to be diverted, but constantly withdrew to her Closet, to bless GOD on her Knees, for what she had done, and for what she had receiv'd ; to beg pardon for her Failings, the continuance of present Impressions, and Grace to be faithful for Time to come.

CHAP. XVII. *Her Private Devotions.*

SHE was a *Praying-Person* indeed, and one that gave herself to *Prayer*, and in the Scripture-sense *Pray'd always*: She would often say, *She would not be bired out of her Closet for a thousand Worlds*: She never enjoy'd such *Hours of Pleasure*, and such *free and intimate Communion* with *GOD*, as she had there; and wonder'd how any could live *Prayerless*, and deprive themselves of one of the greatest Privileges allow'd to Men.

Her *Gift in Prayer* was very extraordinary, as many have observ'd, when the Care of the Family was left upon her: And, as I myself have observ'd, when, upon some very peculiar Occasions, we have pray'd together in secret, I could not but wonder at the Freedom and Aptness of her Expression, at the Warmth and Vigour of her Affections, at her humble Confidence in *GOD*, and strong Expectations from him whom she pour'd out her Soul to him in that Duty: With what a Satisfaction and Cheerfulness she would leave all her Complaints, and all the Difficulties, Grievances, and Distresses of others with *GOD*, thus casting her *Burdens upon him, and finding Rest to her Soul in him*.

She never determin'd any doubtful Cases, with respect to herself, her Friends, or her Family, 'till she had first ask'd Counsel of *GOD*; and then whatever she resolv'd in her Closet, upon that Direction was always unalterably fix'd.

Many gracious Returns of Prayer, she often observes in her *Diary*; sometimes *GOD* answer'd her whilst she was upon her *Knees* a Praying, either in the Recovery of the Sick, whose Lives were despair'd of by others; or in Ease to the Pained,

Pained, when in their *Paroxysms*, and acutest *Agonies*; or in Comfort to the Dejected, when under the blackest Apprehensions, and most dismal Confusions; or in Relief to the Poor, when in the greatest Plunges; or in extinguishing the Violence of Flames, when the Towns where she lived, have been in the greatest Danger of being consumed: In the last Case (of Fire) she always retir'd, upon the first Notice of it, being capable of giving no other *Assistance*, as she used to say, but by Prayer—— At other Times, she observes how long she waited for GOD's Answers: *At such a Time I prayed, and at such a Time GOD graciously heard my Prayer*; and concludes, *Surely this was Mercy worth praying and waiting for*: She would often Remark the *Seasonableness* of GOD's Mercies, and how much better they were, in GOD's Time of giving, than they would have been at the first Time of her asking: And sometimes she would very thankfully own the *Wisdom* and *Goodness* of GOD, in *denying* her *Prayers*, when she found she had ask'd for what had not been Honourable for GOD to give, and would have been hurtful to her, or others, to receive.

It cannot be said, upon how many Occasions she thus address'd herself to GOD, or how often she open'd the Treasuries of Grace, by this Key of Prayer. It is most certain, this was her daily Refuge, and her daily Relief, in every Distress: If she did not always gain what she ask'd in Temporals, she owns she had an Equivalent, or better; and GOD fully satisfy'd her of the Reasonableness of such Denials. And as to her Tryals and Temptations, she acknowledges it with great Gratitude to GOD, she had either present Deliverance, or Grace sufficient (for the most part) to resist, and Power at last to overcome.

CHAP. XVIII. Of Her MOTTO.

HER Hebrew Motto, in her Closet, for many Years, was, **אֵלֹהִים יִרְאֶה** i. e.

Thou LORD seeſt me— Plainly intimating her awful Adoration of GOD's Omniscience, and that her Eye of Faith ſhould be always upon him; and ſhe would ever act under the Influence of that Perſwaſion, that GOD was preſent, whether in Reading, Praying, Meditating, Examining, or Recording the ſolemn Tranſactions that paſſ'd betwixt Him and her Soul in *that* Closet.

She had *this* always before her, that as oft as ſhe entered in, and as long as ſhe continued there, and in every Duty ſhe perform'd, it might be a Memorial, that every Sin, and Folly, and Instance of her Departure from GOD, was perfectly known to him: And every penitent Confession, Tear, and Groan, was in the Sight, and under the Hearing of an Omnipreſent GOD: And every Prayer, and Purpose, and Vow, and ſolemn Obligation made, and renew'd, and ratified there, was ſacred and awful, as under the Eye and Notice of an All-ſeeing and Heart-ſearching GOD. And this ſhe often found had greatly reſtrain'd her from Sin, and excited her to Duty, and diſpos'd her for comfortable Communion with GOD, and kept her Heart from Trifling in her Closet.

CHAP.

CHAP. XIX. *Her Preparations for Death,
clear Evidences and strong Consolations.*

IT was the great Work of her Life to get ready for Death: She began it early, and went on with it daily, and with great Success: She often reflected upon the several Ages of her Life, and very penitently bewail'd the Sins of her Childhood and Youth, as well as of her riper Years, to the last; and could never be satisfy'd 'till G O D spoke Peace and Pardon to her Soul, in the Blood of Christ.

It was in her Youth (I think about the 20th Year of her Age) that G O D gave her the sure Pledges of his Love, and clear Evidences for Eternal Life: And for *Fifty-six* Years after, to the Day of her Death, she liv'd in comfortable Communion with G O D, and joyful Expectation of the promised Inheritance: She carefully laid her Foundation at first, in G O D's Covenant with Christ, and with Sinners in him, and her own hearty Consent to that Covenant; and then built upon G O D's Promises, Christ's Righteousness, Merits, and Mediation: And would often say, *Tho' it should sometimes Rain in at the Roof, she must not therefore pluck up the Foundation; or suspect her Safety from every Shock or Flaw, or Failure in the Course of her Life and Actions.*

She did not only *Believe*, but *Knew* in whom she believed, and to whom she had committed herself, and her *Eternal All*, and with the greatest Satisfaction and Assurance left them there.

She was always complaining of a *corrupt Nature*, and many times of an *evil Frame* of Heart, and Departures from G O D in Times of Duty,

D

but

but still she anchored her Soul on Christ, and kept hold on GOD's Covenant, and her Hope was steadfast even to the End.

She was often taken into GOD's Banqueting-House, where she had the Displays of his Banner of Love. What special Remarks has she in her *Diary* upon some Days! And upon some Hours, as giving her greater Pleasure than all the rest
 — O joyful Morning, never to be forgot! —
 Bless'd Day of GOD, a Day of Heaven to my Soul!
 — This Day in GOD's Court, was better than a Thousand! — O how the Face of the dear Redeemer shone on his unworthy Dust in that Ordinance! —
 O the Fulness of Joy, and ravishing Consolation of the Spirit of GOD this Morning in my Closet! —
 Was ever such Grace as this? What shall I render to the Lord?

She liv'd long at the Gate of Heaven, and knew where she was; and therefore no wonder she so earnestly desired to enter in: How often would she say, *The blessed Hour will come! — How fain would I enter into the Heavenly Courts? — When shall I see GOD? — O how I long to get out of the Tents of Kedar, and to be at Rest! — Come Lord JESUS! come quickly! — I love my Relations on Earth, yea, I love them dearly; but I cannot but love my GOD and Saviour, and love them better: Oh! for that Life of Purity! and Love! and Joy! where every thing will be as I would have it.*

CHAP. XX. *Her last Sickness and Death.*

FOR some of the last Years of her Life, she found herself in a declining State, and was always waiting for her Dismission: The Clearness of her Thought, Vigour of Mind, and
 Strength

Strength of Memory, held to the last; but as she was often loaded with bodily Infirmities, and had many wearisome Nights and Days appointed her, which still made her the more desirous of her Eternal Rest.

While we were both afflicted together, the one with *Nephritick*, the other with *Hysterick Pains*, it was advised by Physicians, that the one should make use of *Bristol Waters*, the other of *Bath*, which were thought the properest Remedies in both dangerous Cases. In pursuance of these Advices, in *Autumn*, 1719. we set out for *Bath*, and spent the Season with good Success: At which juncture of Time, just as we were leaving *Bath*, I was much surpriz'd with very unexpected Overtures from a Congregation in *Bristol*, to succeed in the *Pastoral* Charge, upon the Death of their late Minister. How improbable soever my Compliance with this Call seem'd to me at first, by reason of some peculiar Circumstances that perplex'd it, yet I durst not dismiss it without some Thought: And the Call being still urg'd, and the State of my Health growing worse, and threatening me in a little Time with a total Disability for further Service in my former Station, I resolv'd to refer myself entirely to the Conduct of Providence, and the Choice that GOD should make for me. And by much Prayer, and careful Observation thereupon, we both apprehended it our Duty, to make a Tryal of the Waters there for six Months, and then to be at our Liberty to return, if we thought fit. Upon this Concession we set forward for *Bristol*, on the Fourth of *April* following, and arriv'd there the Eighth.

And to the Third of *May* we both of us enjoy'd a very comfortable Measure of Health, and were purposing in a few Days for *Bath*, though she often oppos'd it, alledging, that she found no need of it, having never been better for Seven Years past, than she had been since she came to *Bristol*.

But the Providence of GOD soon alter'd the Scene, and hung our Harps upon the Willows. On the same Third Day of *May*, as we had just entered into a *Friend's* House, where we were to *Dine*, she was immediately struck with an exquisite Pain in one Ear, which presently caus'd such a *Deafness*, as to render her Unsociable; upon which, she desired to withdraw, and went Home. Her *Deafness* continuing, a *Pleuretick-Fever* soon follow'd, and after that a *Lethargy*, which depriv'd us, in part, of what Heavenly Conversation we promis'd ourselves from her upon her *Death-Bed*.

In former Illnesses, when she herself, and every one else thought her under the Sentence of *Death*, she was always so far above the Fear of it, (though naturally of a very timorous Spirit) that she triumph'd over it, and sang, O *Death!* where is thy Sting? O *Grave!* where is thy Victory? Thanks be to GOD, who giveth me the Victory, thro' our Lord *Jesus Christ*—I am fighting, saith she, under the great Captain of my Salvation, and can bid Defiance to all the Powers of Hell, and boldly encounter Satan in his own Kingdom—I am now in the dark Valley, but I see Light at the End of it, and the Gate of Heaven stands open; O let me go into endless Love, and live that sinless Life: When, Lord! shall I come to thee? Almost gone, and yet I cannot

cannot go—— O, my dear Friends! why fo Cruel! What ſhould I live any longer for? My Work is done, and why would you not have me go to Reſt? Give me up, I entreat you, to G O D, and do it chearfully? My conſtant Prayer has been, to be always waiting and hoping, and this is my preſent Frame—— It is an abundant Answer to all your Prayers for me, that I have Peace, and Hope, and Comfort, without any doubt, or fear, or any ſuſpicious Thought of my Salvation—— I am ſure I have not flattered myſelf in the Tryal of my State, nor been ſuperficial in it, and am fully perſwaded that G O D will not deceive me—— I am my Beloved's, and my Beloved is mine. It is but one Puſh, and better now if G O D ſees fit, or elſe I ſhall have all this to do again—— Father! into thy Hands let me commend my Spirit—— With what Pleaſure would ſhe feel her faltering Pulse, and ſay, When wilt thou beat thy laſt? It is not Death yet, but bleſſed be G O D 'tis pretty near it—— I hope I ſhall not return to Labour, and Sorrow, and Sin again—— O that I had the Wings of a Dove, then would I fly and be at Reſt—— She would often add, We have need of Patience, that after we have done the Will of G O D, we might inherit the Promiſes.

In her laſt Illnefs ſhe had the ſame ſtedfaſt Faith and ſtrong Conſolations as before, but a more difficult Paſſage than was expected: We thought, by her Lamentable Groans for ſome Days together, that her Pains had been very exquisite; but when it was aſk'd her, ſhe ordinarily answer'd, I feel but little Pain, only am Reſtleſs. Her cold and exceſſive Sweats continued for many Hours together, and were not more profuſe in themſelves, than affecting to others.

Tho' the Nature of her Distemper forbad her to speak much, yet what she spoke was always *Rational and Spiritual*: Her Mind was not only calm and sedate, but very placid and chearful, as oft as she awaked—O my GOD, says she, *I wait for thy Salvation*—*This Day I hope to be with Christ in Paradise*—*The Promises of GOD are all yea and Amen in Christ Jesus*; and here my Faith lays hold, and here it keeps its Hold.

On the Eleventh of May she pray'd us, with much Entreaty, to detain her no longer by our Prayers, but resign up her Soul to GOD, which we did with as much Earnestness as ever we had ask'd her Life before: Such are GOD's Ways to wean us from our dearest Enjoyments in this World.

About Ten a Clock that Night, the poor Prisoner was releas'd from all her Bonds, and obtain'd a glorious Freedom: Her Heaven-born Soul (with its mighty Guard) took Wing for the Realms of Light; has heard its *Euge*, and receiv'd its Crown, and is for ever safely lodg'd in the Bosom of its dear Redeemer.

She died without any Regret, unless it was that she had liv'd so long; and has left a Name behind her (more precious than that of Sons and Daughters) to the Honour of her Sex, Relation, and Profession.

She had often made it her Prayer to GOD, That she might come Honourably off in her last Encounter; that neither Religion might be discredited, or her Friends discouraged by any thing that should then be observ'd in her. And as GOD had abundantly answered so many of her Prayers before, so he very graciously answered her
in

Her last Sickness and Death. 45

in this; for such were the free and lively Exercises of her *Faith* and *Love*, that they wholly triumph'd over all her *Fears*, and carried her with *full Sail* to *Glory*: And to the great Comfort of her surviving *Friends*, she left this World at last *without either Sigh or Groan*, and with the *pleasanteſt Smile* that was ever observ'd in her Countenance before.

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H E R

H E R

D I A R Y

Abbreviated and Reduced

U N D E R S O M E

Proper H E A D S.

C H A P. I.

Her Self-Examinations.

1690. **W** H E N I was *Nine* or *Ten* Years
 Sept. old, I first began the *Work* of
 27.] *Self-Examination*, and begg'd the
 All-searching G O D to try and discover me to
 myself: And, I think, I may date my *Conversion*
 about that Time.

I have

I have kept an Account of the Tryals of myself since 1670. And tho' my undutiful, ungrateful Returns have fill'd each Examination with just and bitter Complaints, yet upon *Twenty* Years review, to the Glory of free Grace, I take it the Case has stood thus with me.

My *Judgment* has esteem'd GOD, even his Holiness, the most desirable Good, and I would be a Partaker of his Holiness, whatever it cost me; and have generally been willing of, and thankful for the smartest Discipline, in hope of that desir'd Effect, and still would be more holy, tho' by Sickness, Pain, or any other Affliction; having always esteem'd Sin the greatest Evil, and now for many Years my bitterest Affliction, tho' in some Hurries, have not felt the most sensible Mournings for it.

As I have chosen GOD for my Portion, so I stand by my Choice, and rejoyce in it above all the World; and thro' his Grace assisting, resolve never to forsake him, tho' I die for it (which I shall never do, without extraordinary Assistance, having no Natural Courage). I have chosen the Way of GOD's Precepts, as the Means to this End, and have deliberately, entirely, rejoycingly, given myself to Jesus Christ, the Way, the Truth, and the Life, and prefer his Love to all the World: And by many sweet (tho' too short Experiences) have found it lifting my Heart up above all earthly Enjoyments, and sometimes making it joyful under Smart, Pain, and Trouble; which has hinted the Power of his prevailing Love, and made me hope it will cast out Fear, if he calls me to Martyrdom.

My *Hope* is in GOD, thro' Christ; and all I have I would part with, rather than his Love, and my hoped Interest therein. My

My *Desires* are after him above Gold, Health, Friends, Honour, &c. I long for fuller Communion with Father, Son, and Holy Spirit here, and the uninterrupted Communion of Heaven.

GOD knows, I *fear* nothing so much as Sinning, and losing his Favour.

My Love, faith with *Austin*, let me see thee, O Light of my Eyes! Joy of my Spirit! Gladness of my Heart! Life of my Soul! great Delight! sweet Comfort! my GOD! the whole Glory of my Soul! Desire of my Heart! let me embrace thee, heavenly Bridegroom! let me possess thee!

My Sorrow and Anger are usually most intense against Sin, tho' too violent Torrents often spent on Sufferings.

My Hands, Feet, Head, and Heart, follow not as I would; my Life is stained and blotted with daily Sins, yet GOD knows I loath them; with daily Defects in Duties, yet have I a respect to all GOD's Commandments: O wretched Creature! Sin still dwells in me: I cannot do the things I would; but I would, upon any Terms, be rid of Sin: I sin daily, but I sorrow for, and hate it daily, and fly to the Fountain opened, which alone can cleanse me.

I forsake and renounce the *Devil's Dominion*; and as I have receiv'd the Lord Jesus Christ, so I watch, and pray, and strive to walk after his Will, and holy Example.

The *World* gets near and about me, and I am too ready to follow and serve its Pleasures, and Conveniences; but it is more solid Joy to my Soul to say, *That Christ is mine*; than to be able to say; *This Kingdom, this World, yea, all that I ever lov'd, were still mine.*

My

My own Righteousness I abhor; the best, most perfect, most sincere Service I ever did, or hope to do, gives me no Hope of Acceptance, but in and thro' Christ.

O Lord, Jehovah, Father, Son, and Holy Spirit, thou art my Portion; whatever this Flesh would have, Lord! let me be thine at any Rate; truly I am, and would, and will be thy Servant, by Choice and Consent, whatever thou givest me, or whatever thou deniest me: Oh! how bountifully has GOD dealt with me, while he has lov'd me from Death to Life.

Lord Jesus! tho art my Way unto the Father! my only Mediator! I have accepted thee to teach and rule, as well as to save my guilty Soul; I cry as loud for Purging, as for pacifying Grace; I am willing to be kept from mine Iniquity; I except no Darling from thine Iron Mace; I ask no Mercy, nor would I shew it any.

I approve and subscribe to all thy Precepts, as Holy, Just, and Good, as best for me, at all Times, and in all Conditions: Let my Heart be searched, and I will love the Word that doth it——I account thy Law my Liberty——Thou hast drawn, and I have run——Thou hast made it my Love, Delight, and Study, and it is the sincere Bent of my Life to keep thy Word: Oh! that I might keep it to the End!

1692. August 29.] Examining my Heart by Mr. *Allein's* Rules, I find many sad Defects in Duties; much Distance from GOD, my Joy and Portion, and an Inclination to a vain, vexing, and polluting World; yet I cleave to Christ, my Righteousness, and my Soul rejoices in GOD my Saviour.

Sept. 3.] Setting close to the Duty of Examination, my Heart was deeply affected with its wandering from GOD, amazed and sad at the Inconstancy of my Love to GOD, which I take to be the Cause of my wandering Thoughts; I still mourn over it, adoring the Patience of GOD, and his infinite Mercy, in Christ, to such unstable and vile Dust; I abhor the Fountain and filthy Streams of my polluted Nature; I fly to the Blood of sprinkling: Lord! shall I never be cleansed? How long shall vain Thoughts lodge within me? I will still wait at the Pool, where thou hast, and wilt wash me in thine own Blood; and if I cannot find less Sin, I will bless thee if I find more Grace, and wait, 'till by Death, thou presentest me spotless, who hast loved me, and already wash'd me in part.

1693. March 3.] Comparing my Heart with GOD's Word, I have still good Hope, thro' Grace that Sin hath not Dominion there: Sad Strength and Prevalency—I confess, bemoan, abhor, and beg Cure of by any Method; yea, so vigorous are all the Lusts of my depraved Soul, I know not which to call (long together) my Master-Sin; what I most suspect, I most hate, watch, resist, beg Divine Aids against, and rely on the Lord Redeemer for Strength to subdue: I acknowledge his Mercy, Power, Faithfulness, Patience, to me unworthy Wretch, from my Birth to this Day; first sweetly overcoming my Will, by his invincible Power, and since bearing all my ungrateful Backslidings; preventing, aiding, comforting, conducting, chastening, recovering, and feeding me in all Places, Relations, and Conditions.

1695. *July 23.*] I examined my Heart, and found much Dross mix'd with its purest Gold; and the holy Spirit of Grace and Supplication helped me to confess and beg Pardon with some suitable Affection, and indited many Petitions for my self, Family, and Friends; all which I have left with my merciful Intercessor, in Faith and Hope of a gracious Answer.

Ibid. 27.] I examined and found much Folly and Unevenness in my Conversation, my Wanderings from GOD, great Unsteadiness in my Covenant; yet thro' free Grace, no allowed ill Behaviour towards my dearest Lord Redeemer: I abhor all the Ingratitude, Dullness, and Forwardness of my Spirit, to my wise and gracious Father; I humbly begg'd Pardon and Peace in the Blood of Christ, and believe the Attainment.

1696. *Jan. 1.*] Reflecting on part of this Year's *Diary*, there appears the greatest Divine Goodness and Bounty to the most unworthy and sinful Wretch: A multitude of gracious Answers to my poor Prayers, and great Appearances of GOD in Publick Ordinances; yet many afflictive Strokes, but follow'd with Support and Usefulness: So that my very Soul confesses, in very Faithfulness, I have been and am afflicted — And now on the whole Year, I acknowledge GOD has been faithful to his Covenant in all things, and I heartily renew my Covenant-Obligation to him, and beg Strength to walk more steadfastly.

Ibid. 4.] Examining my Heart and Ways, I have good Evidences, thro' free Grace, that GOD is my Covenant-GOD in Christ, and has made good his

his Covenant-Promises to me, in convincing, converting, comforting, guiding, strengthening, and rejoycing my Soul in his Ways; and in healing Infirmities and Pains; conducting me, supplying my Wants, supporting and keeping my Mind quiet under Troubles; sanctifying Corrections to wean me from this World, giving Victory over Corruption, removing a Thorn in the Flesh, for which I besought him often, in Tears and sore Affliction; and so seasonable, as to evidence my sincere Hatred of Sin, before the Smart of his Rod taught me Wisdom, for which my Soul adores him.

August 4.] Oh! how much better than Life, or any thing in Life, is the Loving-Kindness of my GOD? So sweetly, so evidently, so abundantly manifested to my Soul, this Morning! Lord! how free, how full, how humble, and ingenuous my Confessions, when thy holy Spirit indites and assists poor hardened Dust? What a View of Sin can thy Remembrance give forgetful Rocks? What melting Shame and Sorrow? What Tears of Love? What Delight? What Panting after more Grace? What calm and joyful Acquiescence in relucted Discipline? What chearful unreserved Resignation? Lord! how long have I struggled in vain for what thou hast of free Bounty given in one Hour? Lord! keep it for ever on my Heart.

1697. March 20.] I fell upon the Search of my Heart before the Sacrament, with respect to the Nature and Effects of true Faith; and find, that I am glad of the Discovery, even of such Truths as most directly strike at my strongest Heart-Sins, and violentest Appetites: I am glad of the Threats that powerfully work on me to reform me, as
of

of the *Promises* that refresh me: I believe them all in *Thesi* and *Hypothesi*, and with their Energy in cleansing, as well as comforting, so far as I can discern.

I embrace the *Promises* with Delight, and find, thro' free Grace, a spiritual Taste and Relish in the Food of Life; such, as sometimes, quite weans me from the Love of the World, gives me great Peace of Conscience, Joy in the Holy Ghost, and Love to Christ's Appearing—I find good Hope, through Grace, that I live by the Faith of the Son of GOD, who gave himself for unworthy me; for I do delight in his Word, above my appointed Food: It has been, in some Measure, of an Assimilating Nature; I hope I have attain'd to some, and pray and labour for more Growth in Universal uniform Obedience to all GOD's Commands—I depend on the perfect Righteousness of Christ, and must own from the Beams of that Sun of Righteousness, a gracious Illumination and powerful Inclination upon my Soul unto all Good—A tender Sympathy, for the most part, with the Church of GOD, even when my particular State inclines me to a contrary Temper—A free Use of spiritual Senses, seeing the Light of GOD more perfectly and frequently than usual; hearing his Word with Delight, tasting his Mercies with Comfort; I feel and mourn under the Wounds and Pressures of Sin; I love Divine Truths, not so much because proportionable to my Desires, but because, conformable to GOD, I resolve in all Estates to rely on GOD's Mercy and Providence; I wholly renounce all Trust in myself, or any Concurrence of my own Naturally in any Good; I build not my Hopes or Fears on
Man,

Man, or make them or myself the Rule or End of my Desires; I indulge no known Sin; I have no known Guile; I allow not the least Sin, or appearance of Evil; I hate the first Risings of it, and bitterly regret the least, the first, the most unavoidable Thought that Rebels against the Law.

March 28.] Glorious Morning of this Day of the Son of Man: Lord! what is all this World to me? Thy darkest Paths appear light and pleasant to my Soul: Thy Will be done with all my Heart: All thy Ways are, and have been holy, just, good, and true: In very Faithfulness thou hast afflicted; in tenderest Bowels pity'd, spar'd, and born with thy peevish ungrateful Child; and yet say'st, *Thou art mine, and I am thine*; and hast fill'd my Soul with Joy, Adoration, Love, Praise, Resignation, Acquiescence, Dependence, Hope, Trust, above what I can remember I ever enjoy'd: O that present Experience may strengthen my Faith in future Combats. *Amen.*

1698. *June 22.]* A chearful Morning, my Heart appealing to GOD, that Christ is my Choice, Religion my Business, the Holy Scripture my Rule, Heaven my Design, the Saints my beloved Companions, the Ordinances my Delight, when I meet GOD in them, my Sorrow when I miss, &c.

1701. *Jan. 1.]* In a serious Review on the Year past, I find still more abundant *Mercies* to me, a poor, vile, ungrateful, unprofitable Creature, than I could ever have hop'd for, notwithstanding the *peevish* ill Temper of my Heart in the Beginning of it. How soon did the Lord pity, and pardon, and renew the Evidences of his

his Love to my Soul, and drew out my own and others Hearts to pray for d. Mr. B's Health, and heard, and answer'd sensibly and speedily, and hath continued his Health, in great Measure, ever since, &c.

Nov. 15.] Having begg'd the Assistance of the holy Spirit, and examin'd my Heart as to *Divine Teachings*, I find GOD has powerfully, plainly, sensibly, affected my Heart; influenced the Means, my Mind, and Will thereby, in some good Measure sanctified my Heart, renew'd his Image, mortified Sin by hearty Conflict and Sorrow, rather than by Victory and Triumph: That Sin lives not an easy Life in my Soul, but is usually check'd in its Birth by the Holy Spirit, or follow'd with Shame and Sorrow, when not early stifled; and I am restless 'till Pardon and Peace be evidenced——The Spirit of GOD, I hope, is dwelling in my Heart, by some tender Sympathy with Christ's Interest and Members; by Assistance to, in, and after Prayer; by some, though too little Heavenly-mindedness, and by practical Obedience agreeable to the Word.

1702. Jan. 3.] Having earnestly begg'd of GOD to search and try me; and if there were any Deceit in my Heart, I could not discover, that he would shew it to me: I consulted the Scripture, and aw'd my Heart with the Thoughts of the great Judgment before which I am shortly to appear; and then examined myself seriously, faithfully, and impartially: And if I can know myself, the chief Design of my Life, for more than *Thirty* Years past, has been to approve myself unto GOD: I have search'd with Fears of Mistakes, and am willing to know the worst of myself, and thankful for the most searching Sermons

and Books: I hate what Sins I find, and would be rid of them: My Heart begs Sanctification as frequently and earnestly, and is as desirous of it as of any Blessing of GOD's Covenant; and has mourned more under the Delays of Answers of Prayer for this, than for any other Mercy I have sought. The inward, secret, and first Rings of Sin in my Heart, have been the most bitter Affliction of my Life: Nothing have I deprecated more than being plung'd into my own Filth; and been thankful for nothing more, than Prevention or Recovery. Tho' I have mourned for the Sins of others, yet my greatest Hatred and Mourning has been for my own Sins, which Hatred has been follow'd with true Endeavours to mortify them; yet I am doubtful whether my Heart be so sensibly touch'd for GOD's Dishonour in Company, as my own: In my Obedience, I find an Uniformity, as to the Object: I have a respect to all GOD's Commands; and as to the Subject, my whole Soul and Body, so far as renew'd, moves the same Way: I trust on Covenant-Aids, and resolve to cleave to GOD in all Tryals: My Heart has been sway'd by GOD's Command, beyond and without any other Argument: The little I can do, has been hearty, as to the Lord: When GOD enlarges my Heart, or uses me for any Service, my Soul hath been humbled——I can do no more, no better, yet thankful for any thing, and freely own all has been of his free Grace: That the Bent of my Heart is for GOD, I conclude from my inward Desire join'd with Love: This Inclination has been habitual, no sudden Pang: I have daily purposed and endeavour'd a Conscience void of Offence

Offence towards G O D, and Man ; still aiming at more Degrees of Grace, to walk more circum-spectly : Yet much Weakness and Wanderings in Duties to G O D, Inclinations to Partiality towards Men : Not so sensibly touch'd with Sorrow as I ought, when in Company I hear the Name of G O D taken in vain, nor have I oft dared to reprove it, which makes me avoid Company, to the Censure of Moroseness : Yet I do hate the Sin, even where I do love the Company : I humbly hope my Hatred of Sin is of the whole Kind, in its first Motions, least Degrees ; as Sin against G O D, more than for its Trouble and Danger : I delight to be nothing in my own Eyes, and love to be laid low before G O D : I have and do love G O D, when smitten in my nearest Comforts, or Lusts, and have bless'd G O D for every Twig of his Rods : I love the Person of Christ, as his Benefits, and all that bear his Image, tho' in nothing else lovely : I love his Service, even when I fail of Comfort in it, and prefer his Image on my Soul to all his Benefits—[*Jan. 4.*] I dare not pursue my Examination farther ; my Head fail'd, my Body faint-ed, and I could pray but shortly with the Servants ; my wandering Heart, weak Head, and feeble Body, renders me very unable to pursue my Duty : Lord ! strengthen, unite, and assist to better, or accept feeble Attempts.

Feb. 7.] Upon the best Search I can make, if I were now at the awful Bar of G O D's Tribunal, I must say, so far as I can judge of my Heart, it does hate all Sin as Sin : It is and loves to be humbled before G O D ; it loves G O D for every Rebuke of its Lusts ; it loves the Person of Christ in all his Offices, and every Soul that

bears his Image, tho' in nothing else lovely ; it would approve itself to *G O D*, when no Eye sees it ; it chuses the Image of Christ more than all Comforts.

March 24.] The good Spirit of *G O D* witnessed with my Spirit, to the Marks of true *Repentance*; in hating Sin as Sin, forsaking Sin, and flying to Christ for Cleansing : Sorrow for Sin has been express'd by Tears, when Sense of pardoning Mercy hath frequently melted my Heart : It hath been more general, voluntary, and lasting, than for any Affliction ; *I* therefore conclude *G O D* has pardoned my Sin for the Glory of his Sovereign Will, Mercy, Riches of Grace, Goodness, Truth, and Power, and has chosen, redeemed, and will receive me to Glory hereafter.

1703. Jan. 1.] In reviewing past Examinations, *I* have good Hope that my State is safe ; but comparing myself with Years past, and the Means and Mercies since enjoy'd, *I* suspect my growth in Grace.

1704. Dec. 31.] A most unworthy, froward, weak, and unprofitable Servant, yet not cast out of *G O D*'s Family, and Care, but receiv'd fresh Instances of his Truth and Faithfulness to his Covenant-Promises ; aiding and strength'ning my Soul in what *I* depended on him for, pardoning my peevish Spirit, encouraging my Hopes of Life more abundantly : *I* confess'd my Ingratitude, Dulness, Unfruitfulness under richest Mercies and Means of Grace, and begg'd Pardon, and Help to renew my Covenant in Christ's Strength, and more growth in Grace, and Meetness for Glory, of which *I* have some joyful Expectation that tunes my Heart to Praise.

1705. Nov. 24.] Searching into the sinfulness of my Thoughts, *I* find great Vanity, Inconsistency, Unfixedness, to my great Shame and Loss, and get little Victory even now when freed from many vexing Cares, formerly unavoidable: My Passions fly, and strong, and peevish, disquieting my Spirit too oft on little Temptation—My Words too idle, careless, injurious, or not so profitable as they should be—My Spirit too slothful and dull—My Time little improv'd for GOD's Honour, my own or others good—My Mercies more us'd for self than GOD—My spiritual Seasons add little to my growth: *I* am short in all personal and relative Duties; my secret Duties seldom vigorous, or the Impression of publick, lasting—*I* seem to languish and decay in my spiritual Vigour, ordinarily to my Shame and Grief: Lord! pardon, and strengthen the things that remain.

1706. Feb. 21.] *I* heard a good Sermon on *Reconciliation* with GOD, and have good Hope, thro' Grace, all Hatred is ceas'd, and Friendship with GOD begun in my Soul: That GOD, who hath first lov'd me, hath circumcised my Heart to love him: *I* love all his Works, and hope he accepts mine, thro' Christ: *I* love his Children, and have receiv'd many Love-Tokens from him, and do unfeignedly give myself to him: *I* bless the Lord for his transcendant Love, and beg, above all Blessings, the Evidences of it; and act Faith on Christ for maintaining Friendship with GOD: *I* renounce all contrary Friendships, and desire alway to please GOD, whatever *I* suffer for so doing.

Osob. 25, 26.] *I* set closely to examine my State, and begg'd of GOD to discover whatever

Mistake *I* might have been under in my former Tryals, which *I* review'd, and the sad Instance of—— Still a fearful Apostate, did perplex my Mind; his Knowledge of the Law was great; his Examination seemingly serious, and with great Application of Mind; his cleaving to Christ seem'd hearty, &c. But *I* must try by Scripture, and have no reason to believe that will deceive me, and *I* beg of GOD my Heart may not deceive me: *I* have review'd the Tryals *I* have made, and cannot find *I* am mistaken—— Mr. *Vines* distinguishes the true Christian from an Hypocrite thus—*His hatred to Sin, and liking to GOD arise from an inward Nature or Principle.* Lord! my Conscience does not reproach me when *I* say, *I* hate the whole Species of Sin, and whatever appears so to me: *I* love the whole Law of GOD for its Purity, and my Soul pants daily for more Conformity to it—— *The inward Man of a Christian is made up of Christ.* Lord! thou knowest the little Knowledge of, and Faith in, and Love to, and Tastes of Christ, *I* have had, have made me hate and mourn for Sin, and love Christ, and *I* do fight against Sin in his Strength—— *I* have felt the Teachings of GOD, and do love my adorable Lord Jesus, for himself—— My Repentance and Sorrow for Sin is most pungent, when under the Power of Love—— *I* desire Grace for Service, as well as Salvation; *true Grace casts out Self-Love*: It comes from and draws the Soul into Union and Acquaintance with Christ: Lord! *I* love my Soul and Body when they love and serve thee: *I* hate that either should dishonour thee: *I* am willing to deny myself any thing for thee; yet *I* fear too much Indulgence of self, by Sloth, and Love
of

of Ease——To love and seek GOD for himself is above the Power of all common Gifts: O Lord! thou hast made my Soul to love thee for thy glorious Excellencies and Perfections, as well as thy redeeming Love, tho' not always so distinctly as I would——From these and such like Evidences, upon the most diligent Search I can make, I dare not but conclude, I am a sincere Christian, and no Hypocrite.

Decemb. 7.] On many Years Experience, I can discover no Guile in Covenanting with GOD from 1689. to this Day: I still willingly, freely, constantly, rejoicingly renew the same Covenant, and depend on it for Grace and Strength to walk more evenly, constantly, and suitably to it: I bewail the frequent Interruptions in my Communion with GOD, thro' my Sloth and Wandering; the frequent Foils, by hated indwelling Corruptions: I fly for Refuge to the Hope set before me; here will I cast my Anchor, Lord! let it secure my Rest, when Storms in Life or Death arise.

1708. April 30.] I searched my Heart and Ways by reflecting on many Years past; and from all, have good Hope and Evidence still of my true Conversion to GOD, and can appeal my continued Resolution to be his ever since 1673.—

1709. April 11.] My Head is so dull and torpid, I can do little at Heart-Examination; but so far as I can discern, I have on most mature Deliberation, embraced Christ in all his Offices: I entirely yield up myself to his sanctifying and disposing Will, and bewail my short Performances, as my greatest Affliction, and am willing to die for Cure: Lord! fit me for, and hasten me to Eternal Purity and Glory.

June 12.] Lord! thou knowest *I* love all that bear thy Image, so far as it appears, tho' differing from me in lesser things, tho' injurious to me: And tho' *I* love not Thee, or them, as *I* ought and would, yet *I* aim at perfect Love in Obedience to Thee.

Decemb. 20.] In Meditation on the holy Law of GOD, my Heart consents to it, and *I* acknowledge GOD my Sovereign Rightful Owner and Ruler, and Felicity: And *I* would rather be more conform'd to his holy Nature and Laws, than have all the Honour and Pleasures this World can afford; *I* hate and mourn over the Obliquity of my corrupted Nature, more than any Pain, Shame, or Loss, or earthly Cross *I* ever felt: *I* adore, and love, and joy in Jesus, my Redeemer, more than all the Temporal Mercies *I* enjoy. The Lord knows that this is thus.

1710. Nov. 17, 18.] *I* reflected on the Covenant *I* have long since made, and oft, with Joy, renew'd, and was never willing to retract: And *I* still find my Grief, and Sorrow, and Shame for my natural Pollution and Estrangement from GOD, exceeds all the Sorrow and Trouble *I* have for any Loss, Cross, or Disappointment, in this World, tho' not so passionate, yet more durable: And *I* do esteem it the worst Misery *I* feel, that *I* can love GOD no more; that *I* can honour and serve him no better——*I* am not a willing Subject to Satan, *I* resist his Motions, *I* abhor his Rule, and fly to my Redeemer for Strength to overcome all his Temptations——*I* do not consent to, nor indulge the Interest of the Flesh: *I* struggle against its Dominion: *I* would allow
it

it nothing but what tends to make it more serviceable to the glory of GOD, and the good of my immortal Soul—— I don't take up with this World for my Portion, I had rather be deny'd any thing in it, if I may thereby enjoy more of GOD: I less desire its Honours, Riches, and Pleasures than formerly: I thankfully own thy Bounty, O Lord! in supplying my Wants, in sweetning my nearest Relations, and a thousand Comforts I enjoy: But, Lord! I will not take this for my Portion, I had rather lose them all than the Light of thy Countenance, so far as I know my Heart—— I do daily, thankfully, joyfully accept of and rely on the Lord Jesus Christ, as offered in the Gospel, to justify my poor, miserable, guilty Soul, that has nothing in it but Sin and Misery, and must perish for ever, if thou wilt not pity and save it; but hopes to cast its Crown at thy Feet, and cry, *Grace, Grace*: Lord! I accept thy Government with equal Desire, as any of thy Benefits, and would be saved from my Sin, O Lord! thou knowest: I except not against thy Cross, tho' thou call for Life itself, or any thing in it; but I am afraid of my poor, feeble, timorous Spirit: Lord! I rely on thy Strength, never leave me to desert thy Interest, whatever it cost me: Lord! Jehovah! Father! Son! and Holy Spirit! I still give myself to Thee, to thy Praise: Lord! thy Glory is my ultimate End: All I am, or have, or can do, is of the Lord, and from him; with Joy and Thankfulness I recognize thy Right, and yield up myself to the *Sanctifying Power* of the Spirit, consenting that thou shouldest cleanse my unholly Heart in what way thou pleasest, and write thy Law there, and make me Obedient: And to
thy

thy *Disposing Will*, as the Rule of my Patience, that thou shouldst subdue every murmuring Thought at any thing thou dost with me, or mine: Lord! I am a *Fool*, thou art *Wise*, let thy Will be done. *Amen.*

1713. *March 22.*] I cannot deny the Marks of a *true Love* to thee, O Lord! I do value thee above all, and do verily hope that I can part with all for thee: I am sure I have a Love for Ordinances, and a Thirst after thy self: That there is no Pleasure so great to me as Communion with thee; no Grief so lasting and so pungent, as a Distance and Strangeness from thee: I have not ordinarily any hard Thoughts of thee; I am sure I allow of none: I have a filial Fear of offending thee, especially when smiled on: I can mourn heartily for grieving thee, when thou evidencest pardoning Love: My studied, allow'd, and most pleasant Meditations are of thee: I chuse thy Interest, and would ever prefer it to my own: I love thy Memory, and to commemorate thy dying Love at thy Table: I do commend thy Love to all others; but, Oh! that it were more feelingly and fervently: I am griev'd when thy Name is prophan'd, tho' not Valiant enough in resenting the Affront: I love thy Image, but yet too apt to despise where stain'd and faulty: I would obey all thy Commands more sincerely, freely, constantly, in the most difficult Articles, and most dangerous Seasons; Lord! help me: Eternal G O D-Man! I love thy Person, as thy Benefits: I love thy sweet Disposition, and aim at Likeness, but get too little: I adore thee as Son and Servant of GOD, as my Redeemer, Husband, and Advocate; I would submit,

submit, and be faithful, loyal, and loving: *I* adore thy Suitableness; feel my Need, and accept thee in all thy Offices: *I* adore and love thee for all thy Graces, and strive to imitate them: *I* adore and love thee for all thine Ordinances, wherein thou hast many a time shew'd me thy unparallel'd Love.

1715. June 18.] In searching my Heart, *I* still find good Hope thro' Grace, that *I* am thy Child, tho' the most unworthy one that could ever call thee Father: And how oft do *I* forfeit the Relation, and all its Privileges! by my unruly, undutiful Carriage, and unfilial Temper of Spirit: O Lord! *I* own thy Right to rule and dispose of me; and *I* own it my Happiness: *I* have solemnly, willingly, chearfully devoted myself to thee, to be taught thy Will, with a full Resolution to obey and submit; to be healed of the Plague in my Heart, by any Method thou shalt chuse: *I* rely on thy Satisfaction and Intercession alone for Pardon and Reconciliation: *I* give myself to thy Direction, with Resolution to follow thy Guidances always; and to thy Disposal, with Resolution to acquiesce in all thou dost: Yet, Lord! my treacherous Heart rebels; obeys not thy Precepts; frets at thy Methods of curing my sinful Soul; unapt to understand thy Guidance, or negligent in following; and so fretful and peevish at thy Disposals, as if it would be its own Carver, and base Self its own Center: O Lord! *I* am amaz'd, asham'd, and sorrowful at these remaining Seeds of the old Apostacy; this Pride, Ingratitude, Folly; Lord! when shall *I* be healed! Wash me thoroughly; and make me clean: Renew thine Image, and it is enough, whatever else thou deniest

niest me: I willingly bind my Soul to thee against all Sin, more especially this Sin that does so easily beset me, the *Displacency* of my Spirit at thy wise and holy Disposals: Lord! I own it's most unjust, unreasonable, ungrateful, yet I cannot conquer without thy Strength, and in that I covenant never to indulge it—I hate my uncharitable, peevish Resentments of Injuries, and hardness to forgive and forget: Lord! encrease my Faith, that I may do better: I now will covenant in thy Strength to walk more GOD-like, holily, and righteously, and be more inwardly and universally good in all Places and Relations, in closer Communion with GOD, in Ordinances and Providences, and to watch against all Sin, and be more diligent in all Duty: But, Lord! without thee I can do nothing: I am oppressed, Lord! undertake for me.

1716. *June 30.*] In searching my Heart, I have still good Hope that my Beloved is mine, and I am his, tho' still a poor, weak, unworthy, defiled Child loathing myself, hating my Sin, ashamed I get no more Victory, under such Means, so many Chastisements, and more Mercies, but still find such Bubblings of Corruption on every proper Temptation: Yet, bless the Lord, O my Soul! for speedy Recovery, and gracious Aids of the holy Spirit calming my Mind, and raising my Affections above this World—The Righteousness of Christ is sufficient, and I depend on it for Pardon, Healing, Conduct, Perseverance to Eternal Life—I would be at thy Disposal, not my own, tho' too often my Flesh would have what thou see'st good to deny—Whatever Decays of Nature I feel, or must yet suffer, let thy
Grace

Grace grow and encrease daily more and more, 'till thou bring me to Glory : Many Dangers and Difficulties are still in my Way home : Flesh and Heart may fail, the World frown or flatter, my Heart is deceitful, the Devil subtle and malicious ; but thou, *Captain of my Salvation* ! hast fill'd that Character to all, that ever truly trusted thy Conduct : On thee my Soul relies ; O fail not to perform all thy Work in and for me, 'till I cast my Crown at thy Feet, and sing *Hallelujah* to the Lamb for ever.

Sept. 22.] My Head was clouded, and much indispos'd for Self-Examination ; yet in reviewing my Heart and Life since the last Sacrament, I find the Frailty of my own Resolution, soon after the renewing of my Covenant ; but since *June 21*. I have found my Redeemer's Strength sufficient for his weakest Children ; his Pity, Pardon, and Patience to the most Unworthy : I long to feel the powerful Influences of thy Love, making it more natural to me to love my Brethren, tho' injurious, frail, ungrateful, as I have ever been to thee ; to pity, forgive, and do good to Enemies, as thou hast done to me, while I was thy Enemy : Lord ! slay all Enmities in my Soul, and help me to resist every angry Resentment faithfully in thy Strength : O holy Spirit of Love and Peace, rule in my Heart.

Decemb. 31.] On review of the Year past, I must still witness to the Truth and Mercy of GOD, who has not turn'd away from doing me good : I acknowledge with Shame and Sorrow, the Pride, Passion, and Peevishness of my Spirit, under slight Temptations, against Convictions, penitent Confessions, Resolutions, Prayers, and Tears—Innumerable, vain, and sinful Thoughts, and
Words,

Words, yet the Lord has spared me this Year also: I have restored my Hearing, continued my Sight, preserv'd my Limbs, provided abundantly Food and Rayment, given me more Health than many of my Age, eas'd my Pains, heal'd my Diseases, many a time, when I cried to him: But, Oh! the rich Grace and Mercy to my Soul, when almost over-whelm'd with Sorrow, to find such Reminders of Sin in myself, and others, dear to GOD and me——Very sweet the Sabbaths, and all the Sacraments of this Year have been——Many gracious Answers of Prayers for myself and sick Friends——And now, Lord! I acknowledge the Sweetness of following thy Conduct, relying on thy Strength, depending on thy Word; the Pleasantness of thy Ways, only my slips in, or stepping out of thy Paths, have made all the Bitterness of this Year——Lord! enable me to keep the Resolution of the Year; To leave every Circumstance of my future Life and Death to GOD; To be watchful over my Words; To do to others as I would they should do to me——I acknowledge the Multitude, the Seasonableness, the Extensiveness of the National Mercies of this Year, in Answer to the Prayers of a poor Remnant, who cried to GOD by themselves, and obtain'd a double Defeat of the Enemies at *Dumblain* and *Preston*, while praying on the Lord's Day: But, Oh! how short our Returns of Praise and Duty.

1718. *June 14.*] Very dull and drowsy all this Day: I have often covenanted to be the Lord's, with Soul and Spirit, Will and Affections, but yet how treacherous and unprofitable: I have renounced Sin, Self, this World, yet how oft overcome by them? I have taken Christ Jesus, the Lord,

Lord, on his own Terms, to love, and obey, and serve him, but how short in all? *I* have given myself to GOD thro' Christ, to the sanctifying Operations of the Holy Spirit, to the commanding Power of his Law, and the Disposals of his Providence, and would be to him a Praise, yet how oft to him a Dishonour? Lord! *I* still resolve in thy Strength; be Surety for thy weak, but willing Servant.

1719. *Jan. 8.*] *I* search'd my Heart and Ways, and found *I* had been an ill Subject to my Lord and King, but would be better; yet upon farthest Search, *I* could not conclude *I* had been a Traytor to my dear Lord.

1720. *April 30.*] In searching into myself; Lord! how many of the *Seven* and *Seven* Abominations are still in my Heart, even when they break not forth into Words or Actions! For these *I* loath myself, and daily cry for Pardon and Healing: Lord! encrease my Faith in thy Power and Compassion to cleanse my leproous Soul: For this it was *I* came first to, and still rely upon thee; and am this Day devoting myself afresh to GOD, my Portion, Redeemer, and Sanctifier.

CHAP. II. *Her Sabbath-Frames and Services.*

1690. *G*OD, that drew my Desires to meet *Jan. 18.* him in the Mountains of Myrrh, hath this Day met me there; and excited in poor Dust more lively Desires, *That my Soul would ever praise him.*

1691. *Sept. 6.*] Bless the Lord, O my Soul! who hath not turn'd away my Prayer, nor his Mercy

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Mercy from me: *I* cry'd to him under the bitterest Affliction, (*viz.*) Prevailing Corruption, and he hath helped and strengthened me with Strength in my Soul, though he leaves these *Canaanites* to humble me: Begging his Presence and Blessing on Ordinances, *I* go forth in joyful Hope this Morning—— Joyful in God's House all the Day, while his Covenant-Love was display'd, and the good Spirit witnessed my Interest therein; with joyful Praise *I* spent the Evening.

Ibid. 27.] Full of Pain and Pleasure: Lord! what thou wilt, with such Assistance, it shall be no Burden to me: Sweet was the Word, commending Christ as my Soul's Physician, and Faith as the Instrument of Application: My Heart answering the Marks of the Healed, and yet not such lively Joy as in the Morning.

Nov. 29.] Keep upon my Heart what thy Bounty hath this Morning given thy ill-deserving Dust: Bless the Lord, O my Soul! who hath made his House the very Gate of Heaven to me all this Day, especially in the close: Lord! pardon every wandering Thought, and succeed my Resolutions to be more entirely thine.

Dec. 13.] O how his Presence in his Sanctuary fill'd my Soul this Day! *I* found him whom my Soul loves, entertaining me with the Specialties of his Salvation: Yet the poor Carcase tired, and in the Evening abated the Joy.

1692. *Jan.* 10.] O how his Spirit made me cry, *Abba, Father!* excited Love, Delight, Praise, Resignation, Petitions for the Church, my Friends! was sweetly refreshed by meeting God in publick Ordinances, and found his
Word

Word doing good to my Soul, according to his gracious Promise.

Ibid. 31.] Whence is this to me, that my Lord should come to, and abide with me? So dull, so dark, so dry, so hard; thus softned, made fat, enlightned, quickned, by the All-conquering Spirit of Grace: O Lord! by this I know thou canst do all Things.

Feb. 7.] Under some Abatement of Joys, that began to amaze and overcome me, excited Desires to depart, and be with Christ.

Sept. 11.] Lost above an Hour in sleep: Begging pardon, and assistance of the Spirit on publick Ordinances and Ministers; graciously heard and answer'd.

1693. *Jan.* 22.] Strong Consolation in Reading, sweet Influences of the Holy Spirit in Prayer: My Soul follow'd hard after God for a Blessing this Day: And he that taught me to pray, heard my Cry, and helped me against the Bands of Rovers, that had like to have lost my Day.

April 30.] How lovely, Lord! were thy Tabernacles this Day! better than Life, or all desirable therein! Lord! how sweetly hast thou made me differ from myself in the Morning! Oh! that my Dulness might never return more!

May 7.] Thy Vows, O God! are upon me, and my Resolutions to be more thine are renewed, but the Grace and Strength to perform is thine. Lord! give what thou commandest, possess what thou hast purchased, and perfect what thou hast begun. *Amen.*

Sept. 10.] Oh! how gracious! how full! how sweet! the Answer of my poor languid defective Prayer, in abundant Assistance in Body and Spirit to Gospel-Heraulds, publishing freest Grace,

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to vilest Dust; even the Holy Spirit of Grace, trying and evidencing to my Soul its first coming to Christ; exciting and encouraging renewed Acts of Faith: If such Joy in the outer Court, what is Glory above!

Octob. 15.] Reflecting on the free and powerful gracious Conduct and Aids that staid my youthful Slide, brought back my wandering Soul from tiresome Vanities to G O D, its Felicity and Rest, and ever since preserved, supported, and delivered me; my Soul acknowledged with Love and Praise the Truth and Faithfulness of that gracious Covenant in the Lord, Mediator and Redeemer, by which my Soul received Life, and is still held in Life, and hopes for Eternal Life. Lord! what shall I render, even for the Smart of thy Rods, the Thorns in the Hedges that turn'd back my Apostatizing Soul from Sin, and self, and World to G O D, on whom I depend for Strength to persevere in Grace to Glory.

Nov. 12.] Oh! glorious Morning of this Day, that the Lord hath made! how powerful sweet are thy secret Approaches to Humane Spirits! while thou breathest on poor dull Dust, and say'st, *Receive the Holy Spirit*; O Lord! it is done: O let this foretaste, continue and encrease this Day, and all my Days!

1694. Nov. 11.] The Lord spake to my Heart, as my Servant read his Word: My Redeemer said, *It is I, be not afraid*: My Soul answered, *Call me then to Thee thro' the Fire, or on the Water, and I will go*: I was mounted on the Chariot of *Aminadab*, and my fainting Flesh and Spirits were revived by the Consolations of the Holy Ghost: I cry'd for his Presence and Power in his

his Sanctuary, to Strangers and Children; and great and powerful was his Presence with his Ambassador, setting Life and Death before us, yet the Souls I most earnestly begg'd for, were not moved.

1695. *Jan. 20.*] Joyful Morning, while Beams from Divine Light turned my Midnight into Day: I found GOD in all his Ordinances, choosing a Message for one of his Ambassadors, contrary to his Intentions, and carried him through with great Power and Vigour.

July 14.] Lord! how sweet are the Returns of thy Favour, after dark Desertion! what can displease my Soul in all this Discipline, while thou encreasest and helpest me to act my Faith on thy Truth, Power, and Promise: Lord! while thou hast taught me by thy Word, and helped me by thy Spirit to believe, how easy are the Difficulties; how light the Afflictions; how reasonable the dark Dispensations; how true thy Retributions; how clear the Mysteries of the Gospel;—how hopeful Death itself; and how certain the Promises that concern thy Church! all which have so puzzled and afflicted my Soul of late.

Nov. 3.] I rested ill with fear of oversleeping, which gave little Advantage to the Duties of the Day; yet going forth in Dependence upon GOD, I found him present with his own Institutions to my Comfort.

1696. *May 31.*] A joyful Morning! sweeter to me than all the Delights this World ever afforded: sweet Sun-shine after Clouds and Tears: My Soul pleaded hard for a wandering Prodigal, and other young ones.

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Decemb. 6.] Reflecting on my own Sins, and shortness in all the Duties of the Sabbath, I find Matter of Humiliation, especially in singing the Morning-Psalm, I was so intent on the Tune, that I had sung several Lines e'er my Heart went along with the Words.

1697. April 4.] I awaked in sweet Sabbath-Temper, beyond the Power of any to give but the Lord of the Sabbath: Him I adore, on him, O my Soul! do thou ever depend: Whoever did, or can quiet, comfort, satisfy, rejoyce, and heal thee, as he hath done? Be this, *Ebenezer*, for ever thy Encouragement.

1698. Octob. 9.] My Soul hath been fill'd with Hope, and Love, and Joy, and fain would have gone from my Lord's Table to the Mansion.

1699. Jan. 15.] Sweet were the Displays of GOD's Power to his People, awful and terrible to his Enemies: Gracious was the Assistance to the Preacher; O let the GOD of Power fix the Arrows in the Hearts of his Enemies.

1700. Nov. 24.] My Soul sought the Lord for the Blessings of the Sabbath, and great was his Assistance to his Ambassador: Some Convictions revived in the Congregation, and in one in our own Family: Some Help afforded me in Inculcating the Sermons on my Servants.

1701. March 23.] My Heart was much drawn out in Love to the Laws of GOD, as holy, just, and good: And my Soul rejoyces in the Government of my dear Redeemer, as much as in his other Benefits to me: I bewail the remaining Disconformities of my Heart and Life, and beg every jarring Thought might be subdued: And am thankful for Gospel-Threatnings to awe my dissingenuous Spirit, when Love cannot draw it

to Duty as I would, nor keep it from what I would not.

July 13.] Very dull and indisposed in the Morning for holy Duties, 'till I inculcated the Sermon at Noon upon my Servants: The Lord then pitied and drew nearer to me in the Afternoon, and helped my Faith to rely on his sealed Covenant for Life and Liveliness.

1702. April 5.] How much clearer and sweeter hath my Persuasion of GOD's Covenant-Love been this Day under a lively Sermon, than I ever gain'd by Light of Reason?—How dull did I go out, how lively, warm and joyful did I return?—Lord! that did'st enable me to instruct my Family, and hast drawn out my Heart in Pity and Prayer for all under my Roof; blest the Labour of thy poor Worm, and yet fulfil thy gracious Promise to Training up in thy Way, and accept of all my Aims at thy Glory in the Son of thy Love whom thou hearest always, and all thine for his sake. *Amen.*

1703. Octob. 10.] My Beloved drew, and my Soul follow'd hard after him in Family and Closet-Worship: And I begg'd the sweet Force of his strong Charms for all that assemble in GOD's House this Day; very gracious was the Lord to me in going to and in his House, and returning to mine own; strengthening my Memory to retain his Word, and assisting me to inculcate it on my Family; and encouraging my Hope of better Success, by a more willing Disposition in our new Servants to learn.

1706. Jan. 13.] Joyful Morning! GOD drew nearer than usual to my Soul, and the Blessings of *Abraham* came on a poor *Gentile*, through Je-
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Jesus Christ: O blessed be GOD for Christ. *Amen.*
The Day and Evening was comfortable.

1707. *April 20.*] Sweet was this Morning's Retirement in reading *Numbers XXI.* Lord! what Encouragement in looking unto Jesus, for healing the flaming Stings of Sin in my Soul! what my Tears cannot quench, Faith in my exalted Lord can: O fend thy Spirit to be a Well of Life in my Soul: Spring up, O Well! this Day, and cause me to sing to it, and let poor dark and defiled Souls be healed in the Waters of the Sanctuary here and elsewhere.

Nov. 2] Very gracious has the Lord been to me this Day; and sweet was the Word, Prayer, and Singing, and the Minister lively in Preaching——O immense, active, patient Being——I was exhorted to Study, Meditate, and Talk of GOD's Preservation of my natural and spiritual Life——I liv'd when others died of the same Fever——GOD help'd when Man coul'd not: I deserv'd to die and perish: I might have died e'er my Peace had been made——My Graces have been assaulted, not slain: Languish'd, yet revived: GOD's Dishonour by my woful Fall prevented: Lord! that I may live more for thee, and more usefully for others: Let the Holy Spirit dwell in me, who alone can preserve my spiritual Life; let me cast out all that would offend or grieve him, give full room in my Soul to him, and be fully govern'd by him: Love and attend thy Ordinances, observe thy Providences, and plead thy Promises for spiritual Life and Growth——I concluded the Day with Thanksgiving for the Recovery of my natural and spiritual Life, and earnest Prayer for my sick and afflicted Friends, and the poor Servant under my Care.

1709. *March 20.*] The Lord compos'd my Mind, and I begg'd more Communion with the Father, Son, and Spirit in the Worship of this Day, than yet afore: And on mature Debates with my own Heart, I desire ever to be kept in the Communion of the Congregations with whom I still join, verily supposing their Pastors chosen, qualify'd, and constituted according to Christ's Appointment; I love, and pity, and pray for those submitting to a Yoke their Fathers could not bear, and I hope will never be easy to them: I humbly implore the jealous *GOD* to purge his Church from Superstition and Human Inventions; That all Terms of Communion, Anti-scriptural and Extra-scriptural, may be taken away, and Peace and Union follow; and the Gospel-Preachers, cast out by their Brethren, may have abundant Recompence in the Success of their Ministry.

April 10.] I bewail'd the Vanity of my Thoughts on this holy Day, wherein I am discharg'd from what is my Duty on other Days: Lord! how kindly dost thou allow me Rest from vexing Vanities! but how cruel am I to myself, and ungrateful to Thee! by undue, unnecessary Concern for Troubles on some, dear to me, which all my anxious Thoughts cannot ease: Lord! curse this Fountain, and wither the Fruit of my corrupted Nature, and lift my Mind upward in the publick and private Worship of this Day.

1711. *Jan. 14.*] The Lord assisted my Endeavours to fix my wandering Thoughts in the Night, but too soon were they diverted in the Morning: Amazing Evil! my Soul loves, approves, and chuses *GOD*, his Ways, his Precepts;

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cepts ; and nothing is so delightful to my Soul, yet I can fix on nothing of all these, but my foolish Heart is easily interrupted with mere Impertinences : Lord ! give me a wiser Understanding, a fixed Heart, which I seek rather than Gold, but cannot find 'till thou givest it.

1712. *Jan. 27.]* GOD assisted his Ministers, and helped my Memory to assist others ; and my Soul ascended in the Hymn after Sermon with unusual Flame, when my Voice could not mix in the Confort.

1713. *Sept. 13.]* I awaked in great Pain, which continued, 'till in secret Prayer I lost all Sense of bodily Pain in spiritual Pleasure, and Tears of godly Sorrow for Sin, and Joy in my Redeemer.

Octob. 4.] I awaked and rose in Pain, which abated with such Tremblings, Sicknels, and Faintings, that my natural Spirits could give no Assistances to the Joys of this Day : Yet never was my Heart more joyful, more pleased in Meditation, Prayer, Hearing, Singing, Converse, when my Spirits were so sunk, I thought I should have dy'd in my Pew : How pleasant were the Thoughts of going out of that Tabernacle of Grace, to the glorious Temple above ! Oh ! holy Spirit of Grace, how free, how sweet, how powerful are thy gracious Operations !

1715. *May 8.]* I rose early, and tugg'd long at my dull Heart in secret, but could not reach the lively Frame sometimes allow'd me ; I renew'd my Self-Dedication to GOD, in Mr. Baxter's Words, and begg'd quick'ning Grace by the Word and Spirit, and was not disappointed.

1716. *Sept. 16.]* I found my dear Redeemer, my true living Way to the Father, and for his sake

sake I begg'd the Comforts and Pleasures of his Day: I diligently sought GOD in secret, in Family, and publick Worship, tho' too frequently pestered with vain, idle, unprofitable Thoughts: amazing Evil! how dishonourable to the GOD I adore! how mischievous in robbing my Soul of its chiefest Delight! O cleanse this evil Fountain, that the Streams may be purer.

1717. *Feb. 10.*] Lord! how sweet has this Day of the Son of Man been unto unworthy *me*! In secret Reading, and Meditation; in Prayer alone, and with the Family; in publick Prayer, Singing, Preaching, and After-reflection: O Son and Lamb of GOD, who diedst for me, and hast given me Life, let all my Interests ever bow to thine; all my corrupt Passions be subdued by thee; my Life ready to be parted with at thy Call: O holy Spirit of Grace, continue thy sweet and powerful Influences on my Soul.

1719. *July 12.*] Reflecting on GOD's dealing with me for Fifty Years past, I adore the unparalleled Love that first loved me; and then made me consent, and sweetly drew me into the Bands of the everlasting Covenant: My Soul was never yet willing to depart from one Article of that Covenant: But, Oh! how often faulty in, and short of what I have bound my Soul to do, or avoid; and still a Captive, but not a willing Slave to Sin, World, or Satan: Jesus! thou Captain of my Salvation, lead me on to more Victory; sanctify me more and more by thy Word of Truth this Day—I went out much indisposed, my Head and Heart fail'd, that I could neither enjoy GOD nor myself, but forced to take my Bed at Noon.

1720. *Jan. 17.*] I arose, and begg'd ease to attend my Father's House, and his Presence there, and in all the Assemblies of his Servants: *G O D* assisted the Preacher in Publick, and unworthy *me*, in private Instructions.

Feb. 21.] Sweet Entertainments! how excellent is thy loving Kindness, O Lord! how gracious was thine Assistance to thy Ambassador in Publick, and to a poor Worm in Family-Worship.

CH A P. III. *Her Remarks on herself at Sacraments, and Covenanting with G O D.*

1690. *Nov. 16.* **O** Joyful Day! whilst thou givest what thou commandest, and acceptest what thou givest: Lord! how much Dross is mix'd with my best Gold, yet thou hast eaten the Honey with the Comb, &c.

1691. *Nov. 22.*] While the King sat at his Table, my Spikenard sent forth the smell thereof: *G O D* kindly melted my Heart, and fixed my Faith on the Efficacy of Christ's Death for Mortification.

1692. *March 20.*] Faint, yet pursuing; dull, yet adoring; impure, yet loathing; wandering, yet returning: Going to the Fountain opened, to be cleansed from all Sin—— O that this Day may begin my eternal *Hallelujah*!

July 17.] Flesh and Heart fails, but *G O D* is the Strength of my Heart; thy Spirit has excited ardent Desires after Righteousness: Lord! thou that workest the Qualification, make good the Promise—— A joyful Day in the House of *G O D*, and a joyful Banquet at his Table.

Sept. 4.] I cannot get that lively Frame of Spirit I had last Night, and usually find in Secret, before I approach the Lord's Table: I beg and wait for more suitable Affections in Publick: And hope, my Lord, will provide himself a Sacrifice in the Temple he hath chosen, that I may record it to his Praise.

Nov. 6.] Somewhat drowsy and indisposed, yet not pestered as at some Times with Wanderings: I adore the redeeming Love I go to commemorate; and beg the Spirit of GOD to act and shine upon Grace wrought, and to bless instituted Means and Messengers, that my sinful filthy Heart that is so ready to turn to its own Bane, might be with-held—— I stand to my baptismal Covenant, and renew my solemn Dedication to Father, Son, and Holy Ghost, abhorring my unsuitable Walking, begging more Strength to act Faith on Christ, my Rock, for all Supplies in my Way to Glory—— My Soul rejoiced in the Assurance of GOD's Love, in Christ, to unworthy me, and I approached to the Lord's Table with humble Joy, with my Heart drawn out to my Beloved, by the lively Exhortation given before the Sacrament; but losing the sight of the sacramental Actions, and receiving the Elements from other Hands than I expected, brought me under irrecoverable Dejection.

1693. Feb. 5.] I could not get my Heart into a lively Frame in secret Prayer before I went out, nor in Meditation as I walk'd, or fix upon any thing effectually: Had an amazing Sight of Sin, which begat Self-Abhorrence, Shame, and Sorrow, that overwhelm'd my Soul thro' the whole Day, but could discern no Love, Joy, or
Thank-

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Thankfulness thro' the whole Administration : But I return'd Mourning after my withdrawn Beloved, and my Soul follows with lamenting Love, in hopes of rejoycing, That, notwithstanding this gloomy Day, I shall yet see the Light of his Countenance : I rely on Christ's Blood for cleansing, and resolve, if he slay me, yet I will trust in him.

March 12.] Gracious Assistance this Morning, better than Health : Awake, O North Wind, come thou South, blow upon my Garden still, and fill me with thy Gales throughout this Day — Oh ! how lovely, Lord ! were thy Tabernacles all this Day ! how much more glorious thy House, the City, the Kingdom, the Paradise, to which I have been invited ! If under thy Shadow such Delight, what will the unvail'd Glory be ? Until the Day break, and the Shadows fly away, make haste my Beloved, &c.

June 4.] In sad and humble Sense of my own Unworthiness, I go out in hopes of meeting my Beloved, begging the pardoning, purifying, quickning Vertues of his Blood, may answer all my Wants, Desires, and Expectations, and out-taste all the World, and make it little in my Eyes, and perfectly bow my Will to his Pleasure, that I may return with Singing, and everlasting Joy. *Amen.* — The Lord heard and answered, and gave a joyful Day in his House, lifting up my Heart to my Lord Redeemer, for Acceptance of all my Services, and melting my Heart at his Table, by a lively Discourse on, *Behold the Man !*

August 6.] By manifold Experience I find, that joyful Assurances of GOD's Love, and lively Actings of Grace, do not depend on natural Vi-
gors ;

gors; my Health, Ease, Spirits as good in the latter, as fore-part of the past Day; my Soul quite different, and still straitned: Lord! I wait the sweet Gales of thy Spirit; O blow again upon my Garden, and let this Day's Feast answer Yesterday's Antepast; and thro' thy free undeserved Bounty, be much more abundant and lasting——The Lord was gracious, and took not his Spirit from his Ordinances, but shined on his poor dull Creature, and made it a comfortable Day.

Sept. 2.] And now, my Soul, (thro' free Grace still concluding I am my Beloved's, and he is mine) rests on his perfect Righteousness alone for Pardon and Justification, on his holy All-conquering Spirit and Blood for cleansing: To which I go this Day in Ordinances of his own Institution, with Faith on his Covenant-Engagement, to convey himself and all his Benefits to me; and I renew my solemn Engagement to be his, begging his Help in all——The Lord made it a good Day to my Soul.

October 1.] Sweet Morning, while the Lord help'd by healing bodily Lassitude: Enlarg'd and comforted my Heart in sense of redeeming Love; melted my Soul into Shame and Sorrow, for ungrateful Neglects, remaining Enmity, Distance, and Strangeness; peevish, selfish, carnal, unsuitable Frames of Spirit, after such Love purchased, published, tasted to Soul-Ravishment, so oft, after so many turns again to Folly: Lord! what Bowels doth my perverse Heart spurn against? But what cannot thy Blood cleanse? And now, since by the Faith of thine own Operation, thou shewest the Attonement of my so guilty Soul, O Lord! how can I but love thee?

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O satisfy the Thirst thou hast raised, and return thy poor Dust in Triumphs of Praise, and more compleat Victory over all her and thine Enemies, and stronger, chearfuller Obedience, 'till I be ever with thee——Continued 'till Noon, in sweet Temper, fullest Joy, nearest Communion with GOD in Prayer, Reading, Singing, Hearing, with less Interruption than ever before experienced, 'till approaching to the Lord's Table, surprized by an Accident, the Devil took the Advantage of my Weakness, and so hurried and ruffled my Thoughts with fear of losing the joyful Temper I had, that I soon lost it, and sat under the most pathetick Invitations to Joy and Praise, all in Tears, and return'd in Shame and Sadness, and yet cannot recover; but am humbling my Soul for its unsuitable Temper, and relying upon Christ for Pardon and Strength, and resolving to love and praise in spite of Sin and Devil.

Decemb. 3.] The Lord graciously smil'd upon me at his Table, and made the whole Day comfortable; and I return'd with Joy to praise the GOD of Love, but was hinder'd by Company unavoidably surprizing me at my Chamber-door, and found not that Presence of Mind to spiritualize my Converse with them as I might: Lord! pity and pardon a poor shallow Creature.

1694. Jan. 21.] Little Time in secret, yet sweetly succeeded——My Soul in joyful believing Expectation, attended the Word and Sacraments, and more excited and refresh'd in both, than many a Time when my Health and Retirement have afforded more Advantage for due Preparation.

March 11.] A drowsy and indisposed Morning

ing: Little Life in hearing the Word; graciously revived and quick'ned at the Lord's Table.

June 17.] The Preparations of my Heart were from *GOD*, who quickens the Dead, for I arose in great Pain and Languor, yet my Soul was made to ascend to *GOD*, its Original and Felicity.

1695. Febr. 3.] The Lord was gracious, and met me in his House, and at his Table; and made his Ambassador my Mouth to him, more than ever before: In Confession, he spake my very Heart, more than ever I could myself: And, Oh! how the good Spirit of Grace melted me all into Tears! strengthened my Faith, raised my Hope and Joy, confirm'd my Resignation and Resolution, in renewing my Covenant; and the Just dying for the Unjust, brought me nearer to *GOD* than usual, with Shame and Sorrow, that my wandering Soul so needed such a Remedy.

March 3.] I renew'd my Covenant to be the Lord's, and to acquiesce in all he does: My Desires after nearer and more immediate Communion with *GOD* were encreased: Meditating on the Providence of *GOD* in Brutes and Humane Kind, that loved their young Ones more ardently, and with encreasing Endearments still, after they had nourished them with their Milk, or lactified Blood; my Soul pleaded hard with the *GOD* of Nature, Grace, and Glory, that the Wonders of his Love might not be less in Grace than Nature: But while he so freely and frequently nourish'd me with his Body and Blood, I might experience more and more his inexpressible Endearments and vital Union, giving

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ving Joy, and Strength, and Pardon, and Purg-
ing, and all I want.

May 5.] My Soul cleav'd to the Dust, and
little Life of Grace appear'd: A sorrowful sight
of Strangeness and Distance from GOD, my Fe-
licity, with less lively Mourning over my In-
gratitude: My Soul flies to the Blood of Sprink-
ling, and begs the Holy Spirit to apply it this
Day—— The Lord shew'd his Power and Love
to a poor unworthy Lump of Clay, and sweetly
refresh'd my Soul, and sent me back rejoicing:
But, ah! too soon abated, even e'er I slept.

1697. Febr. 7.] My Soul was fill'd, as with
Marrow and Fatness, and acknowledg'd (with
Love and Shame) never frowarder unworthier
Child was more indulg'd——How amiable were
thy Tabernacles, O Lord of Hosts to me! whilst
thou madest me feel what, thro' gracious Assist-
ance, thine Ambassador feelingly express'd of
Communion with GOD: The Day was all
sweet; I think, in the whole, the best Day I
ever enjoy'd.

1698. Jan. 9.] I long, and wait, and hope to
touch my Lord Redeemer this Day, 'till I feel
in my Soul that I am heal'd of all my Plagues —
I found a gracious Answer to all my Prayers, at
my Lord's Table, 'till I was loth to leave the
Place and the Assembly: I return'd with live-
ly Affections, joyful Expectations, and Longings
of Soul to drink the new Wine in my Father's
Kingdom—— I sought the Lord for my Family,
and found some Encouragement to hope, that
Servants should be born in my House.

1699. Jan. 1.] With shame and sorrow, my
Soul reflects on the Sins of my whole Life, and
particularly of the Year past: O Lord! Days
and

and Years have not taught me Wisdom; but after so long Experience of the tenderest Care, Compassion, Pity, Patience, Pardon, and Provision, what a Monster of Ingratitude do I still continue, after Resolution, Covenant-Engagements, hope of better? Lord! how unfruitful, dull, wandering, slothful, and fretful is my Heart! And must it be ever thus? Is not cleansing, quickening, strengthening, &c. promised and seal'd in thy Covenant, as Dedication and Resignation on my Part: Lord! I gave my Soul and Body to thee for Sanctification as well as Justification; I renew my solemn Covenant this Day, and go forth to the great Gospel-Feast for all I want, and thou hast provided: O give Bread, not Stones, to thy starving Child, tho' unworthy to be called so; yet, thro' Grace, I am thy Servant, thy Child, let thy Bowels move towards me, and draw me 'till I follow hard after thee; wash me in the vital Stream from my dear Lord's Side, 'till I feel I am cleansed, and return with Praise—— My Heart was flat and dull at the Table, and I return'd discouraged and ashamed, and bemoaned myself in secret.

1700. June 30.] Still labouring with my dull torpid Spirit, I found some Aids from above, and go forth in Hope and Expectation of more, to record to his Praise, that hath loved me and washed me in his own Blood—— The Lord hath abounded in Mercy to my Soul all this Day, and given me the fullest Assurance of my Interest in Christ I ever yet enjoy'd, and made me with Joy draw Water out of the Wells of Salvation, and greatly enlarged my Hopes and Expectations of more Life and Nourishment from Christ, my
G Head,

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Head, than I have yet experienced: My Soul pitched on the Covenant for Encrease of Grace and Perseverance therein; and I humbly wait the fulfilling his Promise of growing stronger and stronger.

Nov. 3.] The Lord was gracious and drew near to my Soul in Preparative Duties, and melted my Heart with godly Sorrow; strengthened my Faith, inflamed my Love, encreased my Joy and Thankfulness, enlarged my Desires, &c.— And now, Lord! what wait I for, but nearer and nearer Touches of my Redeemer, 'till I feel in my Soul I am healed: O hear my Prayer, indited by thy Spirit, for my own Soul, thy Ambassador, the Congregation, thy Church, for dear Relations in Covenant, and others yet at distance. *Amen.*— Gracious was the Lord in entertaining my Soul at his Table; sweet was the Day, but dull and wandering the Close.

1701. Nov. 16.] I bewail my ungrateful wandering Heart, and begg'd of GOD to unite and heal my planetary Spirit, and committed it to its holy Guardian, who hath helped in like Distress—GOD, by his Ambassador, call'd me at his Table, to trust in him for his Presence in his own Institution; and he did not reject my Trust, nor suffer my Heart to wander, so much as I fear'd: I was after exhorted to urge GOD's Covenant with him, and my own solemn Covenant with GOD; and now, Lord! accordingly I plead for Pardon, and plead thy Covenant to put thy Fear in my Heart, that I may never depart from thee, particularly not by Wanderings in Holy Duties: I solemnly charge on my own Soul my Vows to be ever thine, and for thee, in all Estates, Conditions,
and

and Relations, whatever it cost, humbly protesting my Dependance on thy Strength, in which I made, and without which I can never keep my Covenant with thee.

1703. *October. 31.*] My Heart trembles to read the Backslidings of *Asa*, after long upright Walking, and Experience of GOD's Prefence with him, and Mercy towards him: I am sensible of my Instability, and dread, as Death, a partial Departure from my GOD; and deprecate no Suffering, like being plung'd in the Mire of my own Filth——My Heart grew flat and dull when drawing near to the Lord's Table; but the King came in, and excited the Graces he had given, and very sweet was the Feast; yet thro' bodily Weakness, the Afternoon was not so chearful, but I was much encouraged by instructing my Family.

1705. *Sept. 2.*] Still I wander, and cannot unite my scattering Thoughts: Lord! that commandest Winds and Seas, shew thy Power this Day on the hated tumultuous Thoughts of my Mind, occasioned by Business thou hast made my Duty in its Season, and my evil Heart makes Sin this Day——Blessed be GOD, who has heard my Prayer, rebuked my evil Thoughts, and given me a sweet Day in his House, and at his Table.

1707. *Jan. 19.*] I rose early, and met my Beloved: Reviewed the Pages since last Sacrament: Confess'd with shame my wandering Thoughts, my Peevishness under my Father's Rod, my Defects of Faith, Love, Desire, Delight in GOD: I begg'd Pardon for Jesus sake, and renew'd my Covenant in his Strength, to be wholly and forever the Lord's; to submit to all his Discipline,

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cipline, and walk in all his Commandments: I
rely on his Truth and Faithfulness, who allows
me to plead all the Articles of his Covenant, as
his Promises.

May 25.] Very drowsy and indisposed in my
first Hours, but then the Lord had pity, and re-
membred my Frame, and gave me some Life,
e'er I left my secret Duties, and on him I rely
for more in Publick—I gave myself to the
Guidance of GOD's Word and Providence;
Lord! in thy Strength I submit to all thy Me-
thods, be Surety for thy Servant.

Aug. 17.] I go to this holy Feast for encrease
of Faith, that it may more clearly apprehend
Divine Truths, and be more distinct and firm in
the Assurances of them: More certain and con-
fident of them, my Consent to the Covenant
more free, resolv'd, delightful; my Love more
inflamed, that I may be more patient in suf-
fering, and more diligent in doing the Will
of GOD: I depend on the sufficient Grace of
GOD for Strength in all Duties; for Wisdom
to direct, for Victory over Sin and Temptation;
Help under all Affliction, and in my last Change:
Lord! these are thy Purchase, thy Promise in
the Covenant, to which the Seal is annexed:
Thy Command is, *That I believe*: Lord! I be-
lieve, and wait for them; strengthen my Faith,
Patience, and Diligence by this Ordinance.

Nov. 9.] I bewail'd my unsuitable Walking
to my Covenant, and go rejoicingly to renew it
this Day: To be wholly the Lord's, in my
Thoughts, Words, Employments, and Enjoy-
ments: I accept my Lord Jesus in his own
Way, on his own Terms; and with him Par-
don, Adoption, Peace, Supplies of all Grace for
Life,

Life, and in Death, and Eternal Life: Lord! give what thou allowest me to expect.

Dec. 20, 21.] The Lord humbled and softened my Heart in Confession, and gives Hope in his pardoning Mercy: Innumerable are the Sins of my Thoughts, Words, and Actions, in every Age, State, and Relation: Aggravated by Knowledge, Means of Grace, Experience of the Evil of departing from GOD, in whole or in part, and the Pleasures of drawing near to him—— Lord! I loath my evil Heart, and all its evil Frames: I am justly Jealous of its Weakness, Deceits, and Perfidiousness; and rely on thy Strength and Righteousness; and rejoyce in the accepted Sacrifice, and thy everlasting Covenant, and would bind my slippery Soul more firmly to thee—— While I strove for the most entire Resignation to his disposing Will and Providence, too many disputing Thoughts rose in my Mind, concerning his Discipline with his own Children, and his Covenant with their Seed: O Lord! I know thou art infinitely wise and good in all thou dost; help my Unbelief, and fit me for Glory, where all the dark Scenes shall be clear and satisfying.

1710. Jan. 2.] Loathing my self for Sin, I renounce the Devil, Flesh, and World sincerely, so far as I can discern: I accept my Lord, and give up myself to him to be to his Praise, with all the Powers and Faculties of my Soul and Body, resolving in his Strength ever to stand to this Covenant—— The Lord sealed his Love, while I renewed my Covenant with him.

June 19.] In sense of Deadness, Earthliness, and Formalities in holy Duties, and multitude of vain unprofitable Thoughts, and Words, and Weakness of Grace, I go sad and dejected to my

Lord's Table, to bind my Soul faster to him against all Sin, to all Duty; my Soul lays hold on thy Strength, to make my Peace for former Breaches, and assist for better Performances; I give myself to thee, thro' thy Son: Lord! accept me in him; thou givest thyself by him in thy Covenant; be mine, and make me more entirely thine, according to thy sealed Covenant: I return'd with Joy and Wonder.

1711. Feb. 11.] Lord! I go forth weeping, and wanting to thy House and Table, I must always do so in this Wilderness; but blessed for ever be the Lord! my Redeemer and my King, for his bountiful Provisions in the Way, of which I am invited to eat, lest the Journey be too hard for me——The Lord! my King, who invited me to his Table, and gave me a spiritual Appetite and Expectation, sat with me, and entertain'd my Soul, and sweetly excited my Repentance, Faith, and Love, filial Fear, and Hope: And thro' his Strength I covenanted to love him, and all his better; but, Lord! an House full of Gold cannot purchase what thou only givest.

June 17.] The Lord began some Cure upon my distant, dark, benumbed Soul, in secret Reading and Prayer: But, Lord! how soon will it vanish without the fresh Aids of thy holy Spirit? (which I have so often grieved) O shew thyself to me 'till thou take me up to thee, or I shall wither and languish, and disparage thy House here, and be unfit to drink the new Wine of the Kingdom, which at present, thro' thy free Grace, I long for, and joyfully expect — Sweet and joyful hath this Day of the Son of Man been to my Soul; and my dear Redeemer satisfied me of his
Love,

Love, and seal'd my Pardon at his Table; and my Soul joyfully bound itself to be his entirely in Life, and Death, and depends on his Strength to keep my Covenant.

1712. *July 27.*] The Lord GOD of Nature, Grace, and Glory, has been All in All to my Soul and Body this Morning: Son of *David*, I feel thou hast the Mercies of a GOD, and the Compassions of a Man: O satisfy my craving Soul with nearer and sweeter Communion with thee still in thy House, and at thy Table.

1713. *April 25, 26.*] O Lord! if I hate any Thing, I hate Sin; and if I love any Thing, I love thee: But, O that I could find both in more intense Degrees!— I feel, Lord! in thy Strength I can do all; tho' so weak in myself, I can do nothing: Lord! vouchsafe the benign Influences of thy Spirit, and I shall get nearer, and taste more of thee this Day than ever: Awake, O North Wind, come thou South——blest'd Spirit blow, and I shall praise.

Octob. 11.] Bless the Lord, O my Soul! that made Grace to abound: To thee, O compassionate Physician, I owe the Cure of my wounded, defiled Soul: Lord! perfect what thy Grace begun: I have thy Word, thy Oath, thy sealed Covenant to depend upon, and thou wilt make good thy Word, in which thou hast caused me to hope.

1714. *Aug. 29.*] My Soul rejoices in the Institution of this sweet Love-Feast, and my declining Body makes me hope I shall drink no more this Wine, 'till I drink it new; ever new, with my dear Redeemer: 'Till then, excite every Grace, and mortify every Corruption, O Lord! by this Ordinance—— Make haste,

94 *Her Remarks on herself at Sacraments.*

my Beloved, when shall we meet, and part no more?

1715. March 27.] With faint and feeble Spirits I went out, leaning upon my Beloved : And while my outward Man declines, his Grace has renew'd strengthened, and reviv'd the inward : Lord ! what Experience have I felt of the good Word this Morning ! and the good Spirit witnessing to my Soul the Truth of Grace : I depend on, and adore thy Love to poor vile Dust.

July 31.] The Lord ! my unerring Physician, sees need still of rougher Physick : And therefore made this, formerly joyful Time, to be now very melancholly to me ; and not only shut me out of his House in the Morning, for want of my Hearing, but afflicted my Head with such Noise and Confusion, that I could neither read, meditate, or pray, with any Vigour or Comfort, and could get but one Hour for Preparation for the Lord's Table, in which I found some Sorrow of Heart for the Sin of my Nature, and the mournful Remainders of the first Apostacy still springing up in my Soul : Some sense of the adorable condescending Love, Mercy, Goodness, and Wisdom, that found a Ransom for so vile Transgressors ; but all so short of the Subject, I knew not what to do, but begg'd the holy Spirit to assist my dull Soul : I went out in hope of some reviving, and heard some of the Sermon, and my Heart answered the Marks of a deliberate, free, humble, thankful, hearty, unlimited Consent to be the Lord's : I renounce all other, and love to love and obey him : I love his Precepts, and had rather conform to them all, than be pardon'd for my breaking any : I submit to his Discipline, but cannot be so chearful under,

under, or thankful for it as I ought, or improve it as I should and would: Lord! help me, that I may neither despise the Rod, nor faint when I am corrected—— I adore and love all thy Perfections, even thy Justice, Power, and Sovereignty: I know thy Goodness is commensurate to all, and is thy Glory: I adore and take thee for my Portion here, and for ever: I desire no other, but more of thee, and then I have a goodly Heritage—— I like and love thy People, tho' weak, infirm, and with Spots, as I have: I love thy Institutions, and long to enjoy thee in all Ordinances; to imitate thee in Holiness, Justice, Goodness, Patience, and Humility: Lord! thou knowest this my Love and Choice; thou madest me consent, and therefore I hope thou hast chosen me, poor, vile, infirm Wretch, for thou betrothest in *Righteousness* to thy Covenant, with thy Son, my Redeemer: He has paid my Debts to thy Justice, and thou wilt not be twice paid: Thou betrothest in *Judgment*, on mature Counsel; thy Gifts and Callings are without Repentance: Thou foresawest all Events, and how often I should abuse thy Mercy, grieve thy Spirit, and yet betrothedst in Judgment: O adorable mere Love and Kindness! to betroth a Creature so vile by Birth, so Deform'd, so Lame, so Blind, so Weak, Poor and Proud: O the multitude, original, actual, first, and continued Mercies in this Espousal! when subject to so many Infirmities and worse Transgressions, yet in *Faithfulness*: Tho' I sin, and he corrects, his faithful Covenant fails not; he will never cast me off, and I shall never depart from him. *Amen, Amen.*

96 *Her Remarks on herself at Sacraments, &c.*

1718. *May 4.*] After a dull Evening, and restless Night, I was very much spent this Morning, yet the Lord reviv'd my Soul: Sweet was the Word and Prayer, and I sincerely renew'd my Covenant, but could not reach the Joy of Faith in a sealed Pardon of my hated Sins, as sometimes before: Oh! that the holy Spirit of Love and Peace would evidence the Pardon sealed, by farther degrees of Holiness.

1719. *Jan. 10, 11.*] Lord! if thou wilt thou canst make me clean, and thy Covenant is to pour Water on the dry Ground: I yield my Soul to thy Government—How sweet were the Smiles of my Beloved at his Table, whilst I sate under his Shadow in Tears of Joy, and Evangelical Sorrow: He seal'd my Pardon, and assured my Soul he is, and will be a *GOD* to me; and all he is, and has, shall be mine, for ever mine: I solemnly devoted myself, and all I am, and have, to him, in a firm Dependence on his Strength, seal'd in this Covenant: I return'd with Joy at the Oath, wherewith I had bound my Soul unto *GOD*; yet was quickly seiz'd with Torpor and Drowsiness again: Lord! what short Sweets am I allow'd here? O for the uninterrupted, full, and eternal Communion, at home!

1720. *March 6.*] I went out and heard the Sermon in great Pain, and renew'd my solemn Dedication of myself to *GOD*, with firm Resolution in his Strength, to acquiesce in his All-wise Discipline, as best for me, how grievous soever to my Flesh—I return'd in great Torture, with Submission to the Rod, tho' very sharp.

May 1.] While I looked inward, I was almost overwhelm'd with Sorrow for the sad Remains
ders

ders of vain and evil Thoughts, Pride, Selfishness, &c. which damp'd my Joy and Praise : O Lord ! accept my broken Heart, which thou hast said thou wouldst not despise : Teach me better how to rejoyce and mourn together, and give me more Victory over my Heart-Sins.

CHAP. IV. *Her Accounts of herself on Days of Fasting and Prayer.*

1690. **I**NDISPOS'd in Body, and greatly afflicted Oct. 29. in Mind, for the Renitence of my Will, &c. I heartily mourn'd over, and lothed myself for the Madnes and Folly of my Heart, waiting for a gracious Return to the Prayers of this Day.

1692. *April 8.]* In sad and serious Reflections on my polluted Nature and Life, mourning over mine Iniquities from Childhood to riper Age ; adoring the Patience of GOD ; abhorring the Ingratitude of my Soul ; seeking Pardon, and purging in the Blood of Christ, I was graciously assisted in Publick and Secret all the Day, yet drowsy in Family-Prayer in the Evening.

Aug. 10.] Blessed be my GOD, and the Rock of my Salvation, that hath not forsaken his unworthy froward Child, but sweetly humbled and encouraged, cast down and lifted up my Soul, while my Body languishes ; hath made me taste of his loving Kindness, and seek Mercy for his Church, Myself, and Relations, for Mercy's sake : Sweet Day and Evening, my Soul held up while my Body fail'd, &c.

Sept. 14.] Sad Reflections on disordered Faculties and Affections ; I drew Water, and pour'd out my Soul in secret Confession, and begg'd the Spirit

Spirit of Humiliation and Supplication, to carry Ministers and People thro' the Duties of the Day; graciously answered, notwithstanding Unworthiness and guilty Fears: GOD assisted his Ministers, and drew out my Heart in Confession, Petition, and Praise: Encouraged, humbled, and directed by his good Word, my sinful and disponding Soul, &c.

1693. *July 12.*] Indispos'd when I awaked, yet GOD touched my Heart in Reading, Meditation, secret Prayer; and I pour'd out my Complaint, and bewail'd with Shame and Sorrow my own and the Nation's Sins, and begg'd for pardon and cleansing, and pouring out of the Spirit: The Lord heard and answered abundantly all the Day, and I follow'd hard after GOD, with less Interruption than usual.

Octob. 11.] Indulg'd Drowsiness in the Morning, hindered my due Preparation for the Day, which griev'd and vex'd my Soul; yet the Lord was gracious, and in the second Attempt in secret Prayer, drew out my Heart in Pleading; and he graciously heard and answered, and melted my Heart, and turn'd it to hate the Sins confessed, and enlighten'd and warm'd me by his Word, and shined on the Graces his good Spirit had wrought, and witnessed to the Marks of a true Humiliation in my Soul: And I closed the Day in Evangelical Mourning.

1695. *March 2.*] I set a-part this Day for Fasting and Prayer, to humble my Soul for the Sins of all my Life: I began the Day with recollecting Particulars as far as I could from my Birth, and sad and sorrowful was the View: I thus pour'd out my Soul in Tears, and Sorrow, and Shame, to my offended Father, who graciously touch'd

touch'd my Heart by his good Spirit, and found himself a Sacrifice that he hath said he never will despise—I review'd the Mercies of my Life, that aggravated my Sins, and encreas'd my Sorrow, particularly of the Year past—My Soul is humbled within me for all the Rebellion, Enmity, and Peevishness of my Childhood and Youth, and shameful Ingratitude of my riper Age: I abhor myself, and acknowledge I am unworthy of any Mercy: I adore the Power, Pity, and Goodness, that took me out, and sustain'd me from the Womb; and so long bare my ungrateful unworthy Life, and yet call'd, and invited, and caused my Return, after all the sturdy Refusals, or hypocritical partial Returns of my Soul to GOD, my Creator, &c. I confess'd with bitterest Sorrow my Ingratitude, since my more solemn Covenant-Engagements, my Atheism, Unbelief, Distrust, &c.—I begg'd Mercy for Mercy's sake, and cleansing in the Fountain opened for Sin, and for all Uncleaness—I acknowledg'd all the Ways of GOD to be Mercy and Truth to me and mine: And begg'd a gracious Answer of the last Years Prayers, for my afflicted Family, in the Way, Time, and Measure, GOD shall see best for his Glory and our Good.

1697. Jan. 25.] Reflecting on the whole Conduct of GOD, in bringing me to *Bury*, I acknowledge his great Goodness and Mercy—The Lord directed me to, and assisted me in secret Fasting and Prayer, for Health and Usefulness in this Place; and drew out my Heart to the Relief of poor ignorant Souls, by instructing, pitying, praying with, and for them: And I have found GOD faithful to his Promise, in
exciting

exciting and quickening his Graces freely bestow'd on unworthy me, while I have endeavour'd to quicken others—— When I cried, he evidently heard and answered—— Light and Health hath suddenly sprung up to Soul and Body—— He hath guided me in perplexing Difficulties—— He hath supported me in Languishings of Body and in Distress of Soul, and satisfied my Mind in Doubts, and expressed the most watchful Care, and tender Conduct I ever experienced—— Hath never suffered me to want what I have given—— Therefore my Soul praises my *G O D*, my Life, my All in All: And I depend on his future Care and Conduct, and resolve to follow his Ducture, though against my Inclination.

1699. *Octob.* 4, 5.] I work'd hard to spare the following Day for secret Prayer and Humiliation, and begg'd of *G O D* for freedom from Interruption; *G O D* heard and answered, and gave me the whole Day undiscover'd: After Prayer with my Family I retir'd, and begg'd the Assistance of the Holy Spirit, to discover and humble for Sin; to indite my Petitions, and excite Thanksgiving and Praise: I reviewed my State and Conversation for Ten Years past, in this *Diary*, and recollected what I could before, wherein I found great Matter of Humiliation and Praise: I began with Confession, in which my Heart was somewhat melted, and some Sorrow, and Shame, and Hatred of, and Resolution to forsake my Sins follow'd, yet all short of what I should and would have felt; I look to Christ for Pardon—— I review'd my Life since I came to this Place, with all the Circumstances that brought me hither, and concurr'd to the Change of my State,
and

and fixing me in this Habitation: All which I take to be plainly directed by the All-wise GOD, in Mercy to me—I was carried thro' this Day with less Weariness and Indisposition of Body than usual, and my Mind calm and quiet, waiting a gracious Answer, and resolving quiet Submission whatever it be.

1701. Febr. 14.] Bodily Indisposition made me begin late; but I begg'd the whole Day without interruption, which GOD granted: And I began with searching out Sin by the Assembly's Catechism, and my Heart was fill'd with shame and sorrow for dulness, wandering, straitness in Duties of Religious Worship: Sloth and Selfishness, and Unfruitfulness in my Life, which I confess'd, bewail'd, begg'd Strength against, and Direction for some more Usefulness—I pleaded Covenant-Mercies for all the Branches of my Family; that Prayers on the File, by godly Ancestors, may have an Answer of Peace, and their natural and adopted Seed, and Seeds Seed, may not be cut off from the Covenant of GOD with Parents.

1703. Jan. 4.] I set a-part the Forenoon of this Day to humble my Soul for Sin, in confessing and bewailing of which I was help'd with some brokenness of Heart: I thankfully renew'd my Covenant, and hope and expect the promised Aids of the holy Spirit, to subdue Sin, encrease and quicken Grace, and guide me to Glory—O GOD! that hast and doest help, never leave thy poor, weak, wandering Child,
E. B.

1704. Jan. 1.] I rose early, and was much indisposed, but begg'd of GOD, that encouraged me to secret Fasting and Prayer, that he would enable

enable me for, and accept me in the Duty: Some gracious Assistance I had in Prayer with my Family; after which I retir'd to search my Heart, and was truly sorrowful for, and ashamed of my Sins from my Childhood to this very Day—— I acknowledg'd with Thankfulness, that *G O D* had been very gracious to me the Year past, in many Answers of Prayer for myself and others, for Body and Soul; and that he had spoke Comfort by my unworthy Mouth to some in anguish of Mind: I solemnly renew'd my Dedication to *G O D* in Mr. *Baxter's* Words, which expresses my Heart's Desire—— I concluded the Day with Praise, as I could, in great Pain and Weakness of Body and Mind: And depending on the Sacrifice of my great High-Priest, I expect Attonement and Strength to walk more to his Glory, and resolve to endeavour more Usefulness.

1706. *March 19, 20.*] In preparation for the approaching Fast, my Soul applied to *G O D* for Assistance to Ministers and People, my Heart was deeply affected with the Malignity of Sin, and longs for perfect Holiness: I mourn'd over the Sins of the Nation and Church, and begg'd the Spirit of Reformation and Supplication to be pour'd on all; particularly, that *Bury* might be a *Bochim*, &c. and wrestle and prevail—— Faint and dispirited, I look'd to *G O D* for Strength— I begg'd, and he has promised to accept a broken and contrite Heart—— *G O D* gave me a gracious Answer.

1708. *Jan. 14.*] Blessed be *G O D*, who did not forsake his sinful unworthy Creature in the publick and secret Duties of this Day: Lord! who hast humbled and melted my Heart for the Breach

Breach of thy holy Law, and helped me to ask thy holy Spirit; O give a more plentiful Measure to unworthy sinful *me*, and my miserable Family: Lord! hear, for Jesus sake, the Prayers of this Day, and many on the File, for the degenerate Race of godly Ancestors in *Britain and Ireland*—— Lord! let thy Spirit stand with thy Minister this Day, and make everlasting Impressions on all that hear him.

1709. Jan. 19, 20.] Mr. B. being abroad, I resolv'd on the following Day as a secret Fast—— I awak'd with Thoughts of the Aggravation of Solomon's Sins, after the Lord had appeared to him twice: I confess'd the Sins of my Heart and Life, of my Family, of the Church and Nation, with some sorrow and shame, tho' far short of what they call for: I acknowledg'd the Justice of *G O D* in all his smart Rebukes on my Family, and me in them: I begg'd for the Spirit of Holiness to sanctify me more and more, and to revive decay'd Piety; to reduce the Seed of the Righteous; to provide for and dispose of poor helpless Relations—— I begg'd the overruling Power of *G O D* on the *Parliament*, that Iniquity may not be established by Law, and holy Institutions continue prostituted to vile Uses: I solemnly devoted myself, and all dear to me, to *G O D*, his Service, and Interest; resolving in his Strength against all Sin, and for all Duty; particularly, to be helpful, so far as *G O D* shall teach and enable me, to all that ask my Assistance in Sickness of Body, or Trouble of Mind—— On review of the whole Day, I lay down ashamed at the Dulness and Straitness of my Heart in all the Duties of it, relying

relying on the Lord, my Righteousness, for Pardon and Acceptance.

[1711. Jan. 6.] The Lord indulg'd me with more Time and Freedom; but I found great Reason to bewail the Vanity, Distance, and Darkness of my Thoughts: I bemoan'd my Defects; pleaded what I could for myself and others; but my Strength fail'd in the Evening, my Spirit tir'd, and I was lost in Family-Worship, which makes me resolve against setting apart a whole Day again for the future.

[March 28, 29, 30, 31.] I began the Day with some Life in secret and publick Prayer, but was afterwards faint and dizzy: Lord! how poor, how short, how imperfect, are my best Duties! — *G O D* refresh'd my indisposed Head, and revived my drooping Soul in the Morning. — Many gracious Answers of Prayer has *G O D* given unworthy me; and a few of his poor Children met to seek his Face, for recovering sick Friends, and preserving others from infectious Diseases: For a Blessing on the Means of Grace, to many of Mr. B's Charge: For extraordinary Support under extream Pain, and Strength for his Work beyond Expectation: Lord! who hear-est for Jesus sake, the Supplications of a few of thy poor Children in particular and private Cases, wilt thou not regard the united Cries of thy travelling Zion, and maintain her Cause so far as it is thine own? *Jehovah-Jesus!* maintain thy Royal Power in thy Church, against all who would, or do oppose it; and protect and encourage all, who, in the sincerity of their Heart, seek the Preservation of thy sacred Institutions in their primitive Purity: Lord! unite all that love thee, and bear thy Image:
And

And tho' our Breaches seem wide as the Sea, yet do thou pour out a Spirit of Love, and Peace, and Purity, and heal them——Lord! if Sodom might have been spared for Ten Righteous, might not Britain for many more!——The History of the Jewish Church, after Jehoshaphat's Reign, made my Heart sad, yet I know not and Length of GOD's Patience, therefore pray the wait, in hopes that GOD may yet be entreated for us, and deliver his Church from crafty prond Enemies, who own their Resolution to suppress those that cannot comply with their dividing Articles of Communion; but wherein Men deal proudly, GOD will be Above them; he turns the Counsel of the Forward headlong, and takes the Crafty in their own Craft.

1718. Octob. 16.] My Heart was melted for sin in Meditation on Gospel-Grace and Love: I was very desirous to join with the Congregation in Prayer on Mr. Wright's Account: I begg'd Hearing, and hoped I might have heard more, but struggling to attend confused my Head, and damp'd my Heart: Lord! reconcile me to all thy Methods of humbling and cleansing my sinful Soul.

CHAP. V. *Answers to Prayers, and Deliverances in Danger.*

1690. **A** Memorable Answer of Prayer: So Dec. 30. A solemn Resolution to value Prayer more, and honour a GOD-Hearing-Prayer, by more humble Resignation, and joyful Expectation.

1691. Jan. 20.] A gracious Answer of Prayer in opening a Way to the Gospel in——where there is great need, and many Adversaries.

July 21.] Gracious Assistance in Prayer, and Return of it; while I cried, *G O D* heard, and strengthened me with Strength in my Soul, and fulfilled his Promise: Thee will I praise; to Thee I commit my Ways, and Thee will I serve all my Days. *Amen.*

Dec. 4.] Memorable Answers of Prayers breath'd forth to *G O D* for Five Years past, wherein he hath shewn his Covenant-Love and Faithfulness, upon which I resolv'd to call upon him all the Days of my Life.

1692. Jan. 25.] *G O D* drew out my Heart in Prayer, and quieted my Spirit in Dependance, and gave me memorable Instances of his hearing and answering Prayer in the very Petitions ask'd for some here, and for others at a distance, &c.

1693. May 28, 29.] A *G O D*-Hearing-Prayer, that hath the Week past been entreated of poor Dust for Spiritual and Temporal, for Personal and Relative Mercies, ask'd in many Instances; particularly, Assistance and Success to a Minister: Answer'd abundantly——Bless the Lord, O my Soul, who hath fulfill'd with his Hand, what his Mouth hath spoken; and been the Lord, my Teacher, my Healer, my Righteousness, that prepared my Heart to pray, and hath shewed me all his Ways are Mercy and Truth, &c.

Sept. 10.] O how gracious, how full, how sweet, was the Answer of my poor, languid, defective Prayer, in abundant Assistance in Body and Spirit, to Gospel-Heraulds, publishing free Grace to vilest Dust, &c.

1694. Sept. 3.] A great Answer of Prayer, in the Recovery of a Child, by immediate Help from *G O D*, when thought to be past all Hope.

Decemb. 13.] The Lord was gracious to my
Sister

Sister in a miraculous Recovery, for which I could not pray in Faith, or praise with that spiritual Joy, which the Mercy call'd for.

1695. *Jan. 9.*] A gracious Answer of Prayer in a searching Sermon, in which my Heart answer'd comfortably to the Articles of Enquiry.

April 20.] My Soul acknowledged the Truth and Mercy of my Prayer-Hearing-G O D, that taught me to ask, seek, and knock; and made me receive, find, and opened to his poor Suppliant many *Thousand* Times in this Place abundantly: I adore his Wisdom, and confess his Love, even in Denials, and beg his Conduct and Presence for the future.

May 9.] A gracious Turn of Distempers by GOD's immediate Hand.

Sept. 20.] The Lord has been gracious to me in this Place, and heard Prayer, for myself, Friends at distance, for wicked Seed of godly Parents, for which my Soul prais'd the Lord.

Ib. 22.] I adore and praise the Lord for many and great Returns of Prayer; particularly, for such as occasion the Thanksgivings of this Day, some of which were sought by a poor handful of People at—*July 23.* past.

1696. *March 16.*] I engaged the three Pastors of the Congregation to seek GOD for me and mine: I pour'd out my own Heart in secret Confession to GOD, and pray'd that GOD would prepare the Hearts of his Ministers to pray, and bow his Ear and hear: And great was his Assistance to them and me, and great my Hope and Expectation: Our Supplications were chiefly for healing a Child under sore and strange Fits, but especially for her Conversion, urging GOD's Co-

venant with her Parent, and Prayers and Tears, and solemn Dedications upon the File:

Ibid. 31.] My Soul praises GOD with Cheerfulness, for mitigating, and giving us Hopes of removing the Child's Fits: I love the Lord, and depend upon him more

April 12.] I acknowledge the great Mercy of GOD to a young Woman under fore Temptations, in Answer to Prayer for her, and with her.

1698. *March* 4.] Surprised by a dreadful Fire, that seem'd very near us; I cry'd to GOD for sparing Mercy, to my own Habitation and the Town, and GOD gave me a gracious Answer.

Ibid. 7.] I found GOD had heard my Prayer for a Word in Season, to awaken some poor Sinners, even while my own Heart was dull and drowsy, GOD alarm'd some that before were dead in Sin.

1699. *July* 13.] We return'd safe from London this Evening, to our own Habitation, which we had committed to GOD's Care, who mercifully preserv'd it, notwithstanding an Attempt to break it open.

1701. *Sept.* 7.] I pleaded hard with GOD to assist his Messenger this Day, to convince, and convert, and quicken, and comfort by his Word; especially, one that is under great Guilt and Stupidity—It appeared, GOD heard my Prayer for convincing the Guilty, who was brought under great Terror: The Lord carry on the Work to a thorough Conversion.

1702. *Feb.* 11.] I begg'd Divine Protection this Day in Journeying, and we were wonderfully delivered in a very imminent Danger: The Foot-board breaking, the Coachman fell betwixt the Horses, one of which was very unruly, and had

had like to have kick'd his Brains out; and both ran several Yards, the Coachman being within half a Foot of having his Back broke by the Fore-Axle-Tree, e'er Mr. B— discern'd him to be out of the Box: Yet the Lord mercifully stopp'd the Horses, and we went on safely; and the Word was sweet to my Soul, and I hope successful to others.

Ibid. 18.] A dreadful Fire brake out in the Wooll-Hall; the Wind high and strong, threatening great part of the Town, and my House: In which I look'd to GOD, that gave me a plentiful Furniture, to preserve and continue what his Bounty gave, without my Desert, and beyond my Hopes; and my Heart submitted to his Will, and he soon extinguish'd the Flame.

March 27.] GOD answered, and by Conversation with others, I came now to understand that GOD had graciously answer'd my Prayers for my little Niece, tho' her Life was denied us; yet GOD ordained Praise out of the Mouth of that Babe, who instructed and profited many, by her Discourse and Submission, and rare Consolations in her Extremity; which I desire to acknowledge to GOD's Praise, and my own Encouragement, as a full Answer to the Meaning, and much to the Words of all my Prayers on her Behalf; and I do here record it for strengthening my own, and others Faith.

Ibid. 28.] Gracious Answers of Prayer, oft while I am praying; sometimes soon after, at other times long after praying; but always very seasonable.

April 14.] I begg'd Divine Protection, and went out to visit a sick Friend, and went safely; but in my Return, the Horses being very unruly,

ly, ran us down an Hill, and against a Bridge, and brake that and the Coach both, yet the Lord preserved me and two Children with me, that we had no Harm.

1703. *Nov. 27.*] A most tempestuous Night; but GOD heard Prayer, and preserv'd the pleasant Habitation he bestow'd upon us: Whilst abundance of other Houses were laid waste, there was only a very little Glas broke in ours: We were the Wonder of our Neighbourhood for Preservation: We gave Thanks to GOD in secret, and in the Family, and begg'd to be distinguish'd by true Piety, as we were by providential Care.

1704. *July 17.*] In great Pain 'till Noon, when a dreadful Fire raged near our House: I went up to view it, and pray'd to GOD to distinguish us in the common Calamity, and preserve the Habitation we ask'd of, and solemnly dedicated to him: GOD heard, and turn'd the Wind to save us—— We committed our selves and Habitation to GOD, and slept in Safety.

1705. *March 9.*] Ill Health inclin'd me to pensive Sadness; but I was cured in the Evening by a sensible Memorial of a gracious Preservation, while a Fire brake out at *Bury*, which threatened great Part of the Town; and while Mr. B. with his Family acknowledg'd GOD's Sovereignty and Justice, and our ill Deserts, and pleaded Mercy, for Christ's sake to spare the Town, and distinguish between the Pious and the Wicked; the Lord rebuked the Flames, and spared some good Families in imminent Danger.

Dec. 27.] This Night we had a merciful Rescue from Fire, kindled in a Cellar among small Wood, not discovered 'till the Morning, just before we met for Family-Prayer.

1706. *March 30.*] My Prayers for many Months past, now graciously and fully answered, for a poor unstable Soul under Backslidings, who is now returning with Shame and Sorrow to the holy Feast he has long neglected: I begg'd of GOD to pity, pardon, comfort, and establish him in his House, and at his Table; and gave Thanks for his Blessing on his Word preach'd, and private Conversation and Prayer for his poor Ambassador.

1707. *Jan. 12.*] I pleaded GOD's Promise, to meet and bless his assembled People, for Strength and Healing to his poor infirm Ambassador, and Success on his Preaching, and private Instructions—— Bless the Lord, O my Soul! for a chearful Day and Evening.

July 17.] At Midnight, a doleful Cry of Fire rais'd the Town, and our Family all went forth, save myself and one Servant: I retir'd to my Closet, and pour'd out my Heart to GOD, and begg'd the Town might yet be spared, and reform'd; his People distinguished in the threatning Calamity; the Helps preserved and succeeded: I acknowledged former distinguishing Mercies to me, and many of GOD's Children in like Dangers: And the Lord sent a plentiful Shower, and held the Winds from blowing; and when I went out of my Closet, I perceiv'd an Abatement of the Flames: I endeavour'd to improve the Midnight Cry in Discourse with my Servant; then return'd to secret Prayer again for the Town, and the Lord heard the Cry of the Afflicted, and rebuked the Flames, which were mastered in less than an Hour and half's Time.

1708. *Jan. 22.*] The Lord assisted me in pouring out my Heart in secret Prayer for ——
and he presently answer'd.

March

March 12.] I had heartily pray'd for poor, doubting, trembling Souls, and found by my Converse with them, that GOD had graciously heard my Cry, for supporting them in horrid Temptations, and strengthening them to Combate with prevailing Corruptions; and still uses unworthy me as an Instrument of some good to others, tho' so evil myself: To thee, Lord! be all the Glory.

April 15.] The Lord has heard Prayer, and answer'd signally, in defeating the *French* Invasion; dispersing the false Prophets from these Parts; softning the Spirits Mr. B. laboured with for Family-Peace, and obviating a Difficulty in his Ministerial Office.

1709. April 5.] I was much indisposed and dispirited, and inclined to Melancholly; and late, in secret Prayer in my Chamber, my Cloaths took Fire, I know not how, nor could I discover it till I arose from my Knees; yet the Lord, my Preserver, directed my Hands to subdue it; and my Servants (without my Calling) came immediately to my Assistance, and I received no harm, blessed be GOD!

May 26.] I spent the Forenoon in frequent short Addresses to the Throne of Grace for seasonable speedy Relief to over-pressed Spirits; I pleaded Promises to Hearing and Prayer, and that the Peace of GOD may guard their Minds, and make all to work together for good; and concluded with Praise for distinguishing Mercy to unworthy me, and my Spirit was calm, and I wait in Faith and Hope of a gracious Answer — The Prayers of this private Fast were mercifully answered, *June 22.* —

1711. Nov. 1.] I received my dear Mr. B. in safety,

safety, tho' pursued by an Highwayman, late in the dark, so graciously hath G O D heard Prayer for us afunder.

[1712. June 17. to July 9.] In the Morning with an unusual Faith and Fervency, I was drawn out in secret Prayer for the Church of G O D, especially in these sinful Islands—— In the Evening about Seven or Eight a Clock, I was seized with a violent Rigour upon my Nerves, which lasted all Night, and the next Morning a Fever succeeded, which affected my Head, that I was incapable of directing those about me, what to do with me: Yet so graciously did the Lord hear my daily and last Supplication in secret, that I was willing rather to depart and be with Christ, and had not one Cloud, Doubt, or Fear of Death thro' the whole Sicknefs: The Disease appear'd desperate, and no Hope of my Life from Humane Help remain'd: But my dear Relations ceas'd not to pray, and call on others to join; and many from whom I expected not so great a Share of Affection, were much enlarg'd in Prayer for me; and the Lord was entreated to spare a poor, sinful, unworthy, unprofitable Creature, and say, *Return*; while the strong Men bowed under the same Disease, and fell down slain, tho' the same Physicians, and Means used for them as for myself—— So, Father! it has seem'd good in thy Sight; thy Will be done: But what shall I render? What shall I do?—— I am thankful for Life; it is G O D's Gift; it is given in answer of Prayer: But, Lord! if I improve it not to thy greater Glory, how sad shall I be? Thou knowest I had no Desire to live, but for better Service: And shall I be called from a seeming abundant Entrance into Glory again,
to

to struggle with Flesh and Blood, World and Devil, and not be made more than Conqueror, through the Captain of my Salvation? O Lord! on thee, through thy Assistance did I cast my sinful Soul, and loathsome Body, when I thought them parting, without a reluctant Thought: And shall I distrust thy Power, or Love, in what thou hast for me yet to do, or suffer? Strengthen my Faith by this Experience of thy Power and Goodness, for Jesus sake, whom thou hearest always.

1714. Dec. 4.] Being with Mrs. W. in a deplorable Travail, she desired me to go Home and pray for her; and not long after my poor Dispatch of the Errand, and while we were recommending her Case to GOD in our Family, she was delivered of a living Son, to our great surprise.

1715. October 1.] Having been extreamly Deaf and Asthmatick, since July 24. I now hear and breathe with usual freedom: My Hearing returned of a sudden, with stretching Noise, which I cannot account for: Lord GOD of Nature! that madest and knowest every Part, thou canst and hast heal'd a poor Worm suddenly and unaccountably, I will ever praise thee.

1718. Dec. 3, 4.] Thankful for former Experiences, I pleaded GOD's Promise for Direction, in a very difficult Affair, resolving to wait his Time and Way—In one Hour, GOD opened a promising Scene.

CHAP. VI. *Some of her Morning and Evening Remarks.*

1690. Sept. 28. **O** Infinite Love, that hast Mercy on whom thou wilt have Mercy! After

ter what Indispositions, Sins, Uncomfortableness and Discouragements, dost thou yet invite, excite, draw, and allure thy poor, wandering, returning, un-deserving, ill-deserving Dust! *Hemingford est mihi Phanuel, ibi apparuit mihi Dominus.*

October 3.] More sparing Communion in secret, more abundant in the Family, very sweet in the Evening.

Ibid. 30, 31.] Strength to combat, rather than overcome; yet some Victory, and more expected from the all-conquering Spirit of GOD freely promised.

Nov. 4.] Happy Morning! while I enjoy'd, what I never deserv'd to have tasted more.

1691. Aug. 5.] Bewailing Pride and Peevishness, with little Victory, loathing myself for dishonouring GOD, by uncomfortable Walking; begging GOD to shew me why he contended with me, in withdrawing the comfortable Influences of his holy Spirit.

Octob. 22.] GOD met his poor Dust in the Morning; but, oh! whither did my Heart wander afterwards!

Ibid. 26.] O unstable Soul! how soon diverted from, or disturb'd in Acts of Love and Praise to GOD, who has given me Songs in the Night.

Nov. 11.] Sweet Assistance and Influence of the good Spirit of Grace this Morning: Lord! what a *Bethel* dost thou sometimes make my Chamber? What shall I render to him that taught me to pray, and so often and manifestly heard and answered?

Ibid. 30.] O Lord! truly I am thy Servant, I am willing to be at thy Disposal; and if ever I reluct thy Dispensations again, let this Morning's Entertainment and Resolution witness against me.

1692. Jan. 16.] More lively, and satisfied in revolving the Thoughts of G O D, than in expressing my Wants, Desires, or Acknowledgments in Prayer, yet in both graciously assisted by the free Spirit—— Some better Temper under sad Tidings than formerly.

Ibid. 29.] Lord! how unspeakably sweet has this Morning Address been? Thy Presence has been better than Life in its utmost Perfection: And if ever I choose the best of sensual Pleasures before, or with the Abatement of ought I have tasted this Morning, let these Lines witness against and recal my backsliding Soul: Oh! that poor deceived Worldlings might taste of thy Provisions! and that thy dear distressed Children might feed joyfully thereon! Lord, support in the Way those whom thy Grace hath made Heirs and Expectants of future Glory.

Febr. 5.] Three Hours spent at *Thurlow-Hall* this Day, were more sweet than a Thousand elsewhere.

Ibid. 13.] Lively Communications of the holy Spirit repeated, after all the Dulness and drooping Torpors of my Soul, under bodily Distempers: Oh! how sweetly variegated are my heavenly Father's most wise Dispensations! and how unthrifty my barren Soul under this rich Manuring! How much still remains of uncured bewailed Distance from G O D? Of secret, sly Preferences of poor, sordid, low, little Interests of this Flesh, to the Glory of my only Rightful Sovereign, Lord, Owner, Benefactor, final Happiness, &c.

Ibid.

Ibid. 15.] Still adoring the Divine Conduct, that by every Wind is driving his poor, wandering Creature to Eternal Rest.

Ibid. 19.] Ashamed, and sad, in consideration of the wonderful Structure of my Clay-House, inform'd by an immortal Spirit, capable of Reflection, &c. so long utterly, useless to my Creator's Glory: Still so little answering the noble Intentions to which Body and Soul were most wisely and righteously directed; yet adoring the Divine Bounty, Pity, and Patience, that Pardons, adopts, sanctifies such unworthy Dust: I resign'd Body and Soul entirely to him that made them, begging a willing, happy Dissolution.

April 5.] Sweet Morning! GOD hath drawn, and my Heart ascended: His Spirit indited and urged strong Cries for more Grace, more Stability in Faith, Obedience, Resignation, Adherence to GOD my Rock; Purging, Pity, Provision, for poor, pained, tortur'd Friends; for Returns to the Erring; Taste of the Provisions of GOD's House to Strangers; Success of the Gospel; Reforms of Churches abroad and at home; particularly, a penitent Temper and Disposition to *England* this Day.

Ibid. 7.] Unstable as Water, my Soul cannot excel: Where are the sweet Influences lately tasted? O immutable, omnipotent Father of Spirits, in thee only I live, move, and am; thy Gifts and Callings are without Repentance, thou can'st raise the Dead, let my Soul revive.

Ibid. 19.] The Lord hath made good his Word, on which he hath caus'd me to hope evidencing Pardon of Sin, that I cannot say I am sick: So sweetning bodily Langours, that my Heart chooses

chooses Pain and Sickness, with such Manifestations of Covenant-Love, rather than the best Ease I ever enjoy'd, with less Light of GOD's Countenance.

July 2,] Pained Flesh, with a placid Mind, makes joyful Groans: Pleading my Share, thro' free abounding Grace, in the rich Inventory my Lord hath bequeathed to such vile Dust as I am. If Paul or Apollos, if Life and Death are mine, why may I not expect the Promise, and what the holy Spirit has help'd me so oft to beg? Lord! say, *Amen*.

Ibid. 19.] All the World never gave me such satisfying Delight as this Morning's Communion with GOD: And whence is this to me, that my Lord will thus visit, revive, and cherish his poor dull, languishing, unworthy Child! O what shall the full, satisfying, assimilating, eternal, immediate Vision of GOD be!

Sept. 1.] My Joy soon abated; 'tis April Weather with me; I am still in a floating Island: Lord! when shall I dwell on the Continent?

Ibid. 16.] Sorely afflicted with acute Pains, and threatening Symptoms; yet encouraged and upheld by the Light of GOD's Countenance, better than Life or Ease. My Soul thirsted after GOD; I was free from the Terror of the dark Valley, to which I thought myself approaching: Desirous to be dissolved, yet willing to live, if I might thereby more honour GOD.

Ibid. 20.] Awaked with GOD, but presently wandering from him, recover'd in Reading, Meditation, and Prayer: Lord! encrease my Faith to a more steady fixing on thee, my GOD, my All;

Lord!

Ibid. 27.] Lord! how good art thou? How vile am I? Sad Reflection on the Fountain that sends forth vain and evil Thoughts.

Ibid. 30.] The brightest Manifestation of Divine Love soon hid by Clouds of vain and wicked Thoughts, which yet distilling in penitential Tears, are succeeded with sweet Glances: Lord! if such Thorns in the Flesh must follow every Lift which thou givest me Heaven-ward, let it keep me more humble, watchful, and prayerful, and strengthen my Faith in all.

Osob. 14.] The Lord is my Shepherd, Physician, Pilot, to him I cried and cleave, and he hath brought back my wandering, heal'd and guided my wounded Soul, and spake my tumultuous Thoughts and Passions into a sweet Calm: Return to thy Rest, O my Soul! and let this Experience teach thee whither to fly in future Storms, from Satan or thy raging Lusts.

Ibid. 19.] Still met, encouraged, and assisted; acting weak, and begging stronger Faith on my Almighty Redeemer, with thankful Acknowledgment of his powerful Aid, subduing my Corruptions, helping me to plead for a further Effusion of the Spirit, and to long for spotless Perfection in Glory.

December 14.] Glorious Sights of future Glory sweeten the World's Frowns and Death's Terrors: And now, Lord! let me see Man no more on Earth, if I may see the Redeemer of lost Man in Glory: O the Triumphs of thy Love! And what can vile Dust say more? Is this the manner of Men, O Lord! who is it that finds his Enemy and lets him go? But how long, and how oft hast thou found me in Enmity, and rescued me from my self-ruining Lusts? And

now shined into my ungrateful Soul, as if I had never griev'd thy Spirit: Oh! keep for ever the Impressions of thy mysterious Love on my unstable Spirit.

1693. Jan. 2.] I adore thy preventing Grace to an unworthy, yet returning Prodigal: Lord! how hast thou confuted my guilty Fears, and made me joyful in the House of Prayer! O let unparallel'd Love beget some suitable Affections that may never wear off, and keep alive present Resentments, 'till I begin Eternal Hallelujahs. *Amen.*

Ibid. 6.] Some Help, more Hope of the Spirit of Grace to purify, sanctify, &c. Lord! what cannot free Grace make of the vilest Wretch! on thy Righteousness alone I rest my guilty polluted Soul; help, Lord!

Ibid. 21.] Serious Reflections on the uncreature-like Temper of my Spirit from Infancy to Age, humbled my Soul, and makes me adore Divine Patience, and thankful for a begun Cure, and good Hope, thro' Grace, of perfect Purity.

Febr. 1.] Pain continued, but greatly sweetened by Communion with GOD: Some Tastes of, and Breathings after my heavenly Country ----- A comfortable Meeting with my Beloved in his House; I adored his condescending Love, in teaching vile, dull, froward *me* by Word, Rod, and Spirit.

Ibid. 9.] Awaked with GOD, and found his good Spirit drawing my Heart upward; and some Help against spiritual Enemies, that had made me weary of my Life: Willing to follow where GOD leads, tho' fore against my natural Inclination.

Ibid. 11.] Crying to GOD that heals my bodily Infirmities, to perfect the Work of Sanctification on my Soul, longing for Cleansing from the Leprosy of Sin, tho' by pulling down the House.

Ibid. 16.] Continual violent Pains render me incapable of Reading, Prayer, or Meditation: Yet willing of any Discipline for Cure of spiritual Maladies, under which I still labour: Strike, Lord! so thou still healest; Wound for Cure, and spare not.

Ibid. 27.] Adoring the Wisdom of GOD that reserv'd such full Discoveries of Sin to Maturity, that might have sunk me in my first Conversion: Applying Christ's Blood, pleading his Covenant, and Promises of Cleansing: Begging his daily Aid in Temptation, and Conduct in Life, with entire Submission endeavour'd and aim'd at, bemoaning Reluctances, &c.

April 11.] Still indulg'd by smiling Providences, begging my corrupt Nature may not turn Mercies to my Bane, or abuse the tender Love of GOD to his Dishonour, but in all the Sweetness tasted in the Streams, be led to the Fountain, and find this Day's expected Meeting in GOD's House bless'd to that End: GOD heard and answered, and my Soul was encouraged against the Fear of Death, and refresh'd and comforted.

Ibid. 24.] I began the Day comfortably, but hastily accepted an Invitation to a Journey of Pleasure, before I had Time to ask Counsel of GOD, made me fear the Success; but the Lord was gracious, and preserv'd me, and sweetned the Day by good Company, in singing to his Praise.

May 6.] Reflecting on my sinful Soul, from my Childhood to this Day, I find my Heart humbled with amasing Sorrow for what I still remember, and feel the Remainders of, and astonished at the Patience of GOD, in whose sight all my past, (remembered and forgotten Sins, as to me) are still present, that yet waits to be gracious to an ungrateful and rebellious Creature: I acknowledge, I deserve nothing but Hell, yet fly to his offered Mercy in Christ, and beg he would deal with my Sins after his own hatred of them, and shew Mercy to me, miserable Sinner, according to the Tenor of his gracious Covenant in Christ Jesus,

Ibid. 23.] Griev'd at my rash Compliances, with missing the Lecture this Day (by my Friends soliciting and engaging me Yesterday to a Journey before due Consideration) I cried to GOD for Pardon in the Blood of Christ, that cleanses from all Sin, and begg'd his holy Spirit to compensate my guilty Loss of publick Ordinances by private Conversation, and resolve in his Strength against hasty Resolutions for the future — The Lord was gracious and heard my Prayer, and made the Day comfortable.

Ibid. 30.] Interrupted in secret Duties by Business, sincerely design'd to the Glory of GOD; the Success answer'd not my Care, yet the Lord was gracious and heard the poor, wandering, short Requests of my Soul, and made me adore his Love, and loath myself.

August 4.] The GOD of Love drew near to my Soul, and made me taste inexpressible Instances of his Power and Love, that carried me above former Temptations, that used to intangle and ensnare my Soul: And fill'd me with joyful

joyful Hope of his eternal Love, that my Soul ascended in a Flame of Love and Desire to be with him---His powerful Influence this Morning experienced, makes me submit to his Pleasure, in continuing my painful Combate with Sin, and abates the Horror of Suffering, 'till he shall in Mercy call me from both, to eternal Rest and Glory.

Ibid. 24.] I adore thy Goodness in Evidences of thy Love to me (such ungrateful Dust) and of my Love to thee, tho' so mix'd, imperfect, and languid, that I loath myself---O Lord! let Love beget Love; and now, when I begin to cry, thou hearest, and my Heart begins to burn.

Sept. 2.] Sadly disturb'd with mere Trifles: Lord! how impossible is it to watch one Hour without thee? Reviewing the Temper and Transactions of my Soul, and the Dealings of GOD with me the Year past, I find Matters of deep Humiliation from the constant Erruptions of my polluted Nature----Unkind, ungrateful, unnatural Carriage, to the most beneficent, indulgent, patient, compassionate Father, Redeemer, and Comforter----Sufficient Grace in doleful Combats, encouraging Answers of Prayer in all my Distresses; so that the Joys and Sorrows of the past Year, seem higher and deeper than in any preceding Year.

Ibid. 4.] O Lord! that hast promised, if I resist thou wouldst make my Enemy fly: And hast enabled me to resist, make good thy Word to thy Servant, on which thou hast caused me to hope, and give me in due Time, a joyful Victory, and in the mean Time sufficient Grace, for so thy seal'd Covenant assures me, on which I humbly Challenge thee----

Ibid. 16.] Indisposed Body clogging my ascending Soul: Relucting Flesh struggling with a resigning Will: The holy Spirit assisting, some Victory; sweet, calm, joyful Hope, Love, and Longing for the coming of my Lord, Redeemer; my Life, Love, Joy, and Crown.

Ibid. 26.] Lifted up in Reading, Meditation, and Prayer more than ordinary; so far above the World, that it was almost painful to converse in it.

Nov. 4.] Reflecting on my State, GOD gave me his Spirit to bear Witness with mine, of his Grace in Conversion, rescuing my miserable, guilty, lost Soul, by his precious Blood and almighty Power, and fill'd my Heart with Joy, and melted it with filial Sorrow: Encreas'd and encouraged its Dependance on my Lord, Redeemer, and excited Love, and longing after further Enjoyments of him. Viewing my sinful Heart and Life more fully, my Soul was amazed to doleful Dulness, and lost its lively Sense of Christ's dying Love.

Dec. 11.] I heartily and entirely resign'd all I had, or would have, to GOD's Dispose, resolving to Praise and Love him, whatever he does with His, or Mine, or Me— Thus the GOD of Love laid in his Cordials to prevent the fainting of my Soul under a sharp Dispensation; and in a few Hours after, I receiv'd the News of dear Sister H's Death, with more composure of my Spirit than I expected, and with more chearful Resignation than I ever yet experienced, under so afflicting a Stroak: Yet the awful Sense of GOD's Anger, together with natural Affection to the Deceased, and her surviving Children, ruffled my Mind into a Dis-

Dispute of GOD's being a GOD-Hearing-Prayer.

1694. *Jan. 3.]* A painful, thoughtful Morning : No Guess yet at GOD's Meaning in this unpleasant Juggle, from sweet Retirement in the Country, to sad Noise in *London* ; yet unfeignedly willing, and will be thankful for any Method that shall cure the loathed Corruptions of my Heart, in hopes whereof I came, as I supposed, at GOD's Call, and wait his Pleasure, and beg his Spirit to supply all my Wants, and qualify for all Duty.

Ibid. 6.] I pour'd out my Complaints to GOD, and urg'd the Promise of his holy Spirit ; and appeal'd to his All-searching Eye the Sincerity of my Heart in following his Call to this Place, and begg'd his Direction and Presence in Spiritual and Temporal Affairs, resting my guilty, weary Soul, and all secular Difficulties, on him that came to minister to the Necessities of lost Man.

April 3.] Blessed be the GOD of all Mercy, who graciously preserv'd my Habitation in the Country from Fire, kindled an Hour before it was discovered, that I had no Injury thereby.

June 12.] Confined to my Bed 'till Four in the Afternoon, in great Pain and Indisposition of Body and Spirit, yet supported to Patience, under my own and Relations Calamity : When I arose, I cried to the GOD of Truth, to pay what had been lent to him, in Pity to the Poor, and he heard and helped e're Sun-set.

Octob. 20.] A Fire broke out near my Chamber in the Evening, which was mercifully put out with little Disturbance to me ; and another

seasonably prevented at Midnight, without my Knowledge or Care.

Ibid. 23.] Some sweet Foretasts of the Pleasures of a disembodied State: Ah! too short, imperfect, distant! Bless, the Lord, O my Soul! for any thing in present, with future Hope.

Nov. 5.] Blessed be *GOD*, my Rock and Strength, tho' my Joys are often interrupted, my solid Peace and Satisfaction is continued.

Ibid. 14.] My Soul melted in Meditation on the free, boundless, surpassing Love, Patience, Bowels, of my heavenly Father, so far above the tenderest, earthly Parents: Ashamed at, and mourning over the shortness and peevish Impatience of my Spirit, when I see not all I would in young Ones: I went from my Knees without begging a Blessing on publick Ordinances, and succeeded accordingly.

Ibid. 22.] I found gracious Assistance in Conversation with poor mistaken Souls.

1695. *May* 20.] Very ill, and indispos'd in Body and Mind; in sad Apprehensions of a Decay of Piety in some dear to me.

June 20.] My Soul hath still in Remembrance the Wormwood and the Gall: The Sins that stained my Youth and riper Age, and still are the Plague, and Sore, and Shame, which I bemoan and beg healing for, more than the remove of any Sickness or Smart.

July 17.] A rash Word brake from my Lips, which my Heart smote me for immediately; and I lift up my Soul for Pardon, and do believe it forgiven, and do resolve to be more watchful for the future.

Aug. 14.] Sad Tidings of awful National Dispensations sent my Soul to my everlasting Rock
with

with more fervent Prayer and fixed Heart: Lord! encrease Faith, and fit for all Events, that Glory may redound to thee, whatever becomes of poor Worms.

Ibid. 30.] A comfortable Day fill'd with Personal and Relative Mercy: Excited to Praise and Joy, Love and Thankfulness.

Sept. 8.] To the Living GOD will I ever carry my dead Heart, for he quickens it.

Ibid. 13.] Referring my own and my Friends Remove to GOD, I begg'd of him that guides the Birds of the Air to their Nests, to appoint the Bounds of our Habitation, where he may delight to dwell, and we may abide under the Shadow of the Almighty.

Octob. 5.] I left *Norwich* comfortably and chearfully, with good Hope, thro' free abounding Grace of the Pardon of all my Sins in that, and all the Places GOD has sent me to, and been with me in: I came safe to *Katton*, and prais'd the Lord.

Ibid. 18.] This Morning my Chamber has been sweeter to me, than a Thousand elsewhere; Lord! what Approaches canst thou make to a Soul in Clay! How sweet thy Word read and meditated on, when thy holy Spirit assists! what strong Consolations!

Ibid. 19.] My Soul was tuned to Praise: Ruffled by a Surprise, but soon recovered by looking from Instruments to GOD.

Nov. 1.] The Lord has guided and sweetly calms my Spirit, and gives some Victory over Passion. Pride, Impatience; Reluctancy at Divine Disposals, and Joy and Thankfulness in and for his redeeming Love——Adoring my heavenly Father in wounding and healing my sinful
ful

ful Soul and Body, praying for them that ungratefully treat me, and for the Seed of his Servants.

Ibid. 20.] Begging that free Grace may lay hold on young Ones under my Care, and that all the Vanity and Vexation that stains my choicest Creature-Comforts, may wean me from over-lov'd Enjoyments.

Dec. 29.] A comfortable Day in *GOD's* House: A seasonably Supply, when I had taken the last to give the Poor.

1696. *Jan.* 3.] Dull and pensive under ungrateful Treatment from Creatures, yet well satisfied in my heavenly Father's Love and Discipline, chusing rather a bitter Weaning from than an inordinate Love to any Thing here, and far less griev'd thereat.

Ibid. 29.] Thankful to *GOD* for innumerable Instances of hearing Prayer, healing Diseases, especially Spiritual; for gracious Ductures, bountiful Supplies; secret Methods of Mercy to me, and mine, and His: Adoring his Grace in honouring an unworthy Worm in sowing and affording Seed, blessing and returning Seed sown in better Blessings: Lord! I adore thee, for what am I?

July 21.] I had ravishing Consolations from my Beloved, that fill'd my Heart with Joy, and my Tongue with singing: While my pained Head and trembling Hand forbid Writing, my Joys are beyond Expression.

Ibid. 28.] My pained Head, and trembling Nerves, and fainting Spirits, hinder not the Joys of the holy Spirit---I heartily thank and praise *GOD* for every chastising Rod, and pray (as for my own Soul) for those he has made Instruments
of

of my Trouble; I own the longest, sharpest Correction, far less than I deserve, and no more than I have needed: I humbly bow to thy Will, and accept with Love and Reverence all thy Chastisements, and cast myself and all my Cares on thee. Witness my Hand, *E. Lloyd.*

Aug. 8, 29.] The Lord was gracious and continued Health and Strength; and which was far better, the Assistances and sweet Influences of his holy Spirit, my Sanctifier, Supporter, Comforter, Advocate, and Pledge of Eternal Life: Lord! all my sweet Calms and Peace, my Dependance, Resignation, Acquiescence, and Submission, is thy Gift, thy Work: O never leave thy ill-deserving Worm, that can do nothing, or enjoy any thing without thee.

Sept. 1.] Angry Resentments of past Injuries rising in my Spirit, were sweetly calm'd by lively Meditation on the Life of Sorrow, and cruel Death of my Lord, Redeemer; in which, his holy Spirit influenced my Soul, on whose enlightning, sanctifying, comforting Operation I do and will rely for Mortification, Vivification, Direction, help in Prayer, &c. and acknowledge to the Glory of free Grace the good Experience of all for many Years.

Octob. 20, 21.] Having begg'd GOD's Direction, and following the Call of his Providence as near as I can discern, I set forward for *Bury*; and tho' my Horse fell down in a great Water, I was graciously preserv'd without Hurt—My Mind grew pensive and sad at leaving the Place, and Instruments GOD had made greatly comfortable to me: I renew'd my Resignation, and bewail'd my Reluctancy, and appeal'd to GOD my unfeigned Design to follow his Direction

on in the Change and Choice of an Habitation; and the Lord mercifully preserv'd me, and brought me safe to my Lodgings there, *Ibid.* 22. — Where, I hope, he will be with me, instead of Friends amongst Strangers.

Ibid. 28.] The Lord was gracious, and heard my Cry, and gave his sweet Spirit to enlighten and quicken my Heart in Reading and Meditation, and help'd my Infirmary, and gave such sweet Tastes of the harmonising Praises of Angels, and perfected Spirits, that my Soul ascended where it would ever, ever dwell: and now my Midnight is turn'd into one of the most joyful Mornings I ever enjoy'd: I waited patiently on the Lord, and he hath heard and answered, and my Soul doth magnify the Lord, and rejoyces in *GOD* my Saviour——Lord! never be a Stranger to thy poor Worm in the Habitation thou hast chosen for me.

Ibid. 30.] A gracious return of Prayer in a comfortable Habitation; Friends amongst Strangers, bountiful Supplies, kindest Intimations of my heavenly Father's Love, Care, Wisdom, Pity, Pardon, to unworthy *me* all my Life long, and most evidently in his late Dispensations of Providence.

Nov. 1.] Lord! how sweet are the Prelibations of an Eternal Sabbath, while my Soul follows after Thee, and thou stoopest to converse with one single Worm in secret Duties: Lord! for Fire out of the Mouth of thy Witness this Day to consume my Dross, to quicken Grace, and to invigorate my Spirit.

1697. *Jan.* 3.] *GOD* taught me to Pray, and heard my Cry; he assisted his Messenger to draw the Bow with full Strength, and to cry
to

to cry to him to direct the Arrow, and gives Hopes of answering: Lord! I look, and will wait for some of the Arrows from thy Quiver this Day, to stick fast in my own and others Souls: I bless thy Name for sweet Directions to live on another's Life, to satisfy by another's Righteousness, and to act in another's Strength: Lord! strengthen thy weast Dust.

Ibid. 10.] I earnestly asked for more powerful Operations of the holy sanctifying Spirit to heal, unite, and purge, my earthly wandering Soul, and carry on hopeful begun Convictions, wherein poor unworthy Dust has been so much honoured—— A gracious Answer of Prayer for this.

Feb. 2.] Some suitable Affections to my dear Redeemer: Kindly Mourning for, and hatred to my Sins: My Soul drawn out in Love, Hope, and Faith, to him that so dearly purchased, so firmly purposed to sanctify it: Lord! what is all this World to me, whilst thou thus expressest thy Love? Oh! keep it for ever on my Heart; cloath me with the Sun of Righteousness, and the Moon will be under my Feet.

Ibid. 12, 13.] Some Passages of Divine Providence made my Way dark, in which I begg'd Direction in Prayer, and wait in Hope.

Ibid. 18.] Still flying to GOD to direct my Spirit, under Difficulties his Providence has led me into; and I cannot, by all my Understanding, extricate myself from: And therefore I do, and will cast my Care on him, believing his Power, and Wisdom, and Truth, I rely on his promised Direction, and humbly beg the Event in Mercy, not in Judgment.

Ibid. 25, 26.] Calm and quiet, begging and waiting for Direction in Difficulties—— Confus'd again, and unquiet: Lord! what mutable unstable Affections! I bemoan'd the jarring Ataxy in my distorted Soul: I endeavour'd to retrieve what had disquieted my Mind, yet not knowing what to do, my Eyes are to the Lord.

March 4.] Still begging my Way to be made plain, Providence seems to confine me to the Place—— GOD sent me a wise and faithful Friend, whose Counsel was contrary to my Expectation, for complying with what I disputed.

Ibid. 9.] The Lord drew near, and taught me to Pray, and heard my Prayer, and made my Chamber his Presence-Chamber, and assured me of his Love, and that all his Ways should be Mercy and Truth: Lord! do what thou pleasest in all Occurrences of Life, and never suffer my Heart to reluct—— At Night I found plain Directions of Providence to abide in this Place; and what I had discouraged, was still continued.

Ibid. 23.] In the Multitude of my troubled Thoughts, thy Comforts delight my Soul: I adore the Mercy of a free and frequent Address to GOD, my unerring Counsellor, and unchangeable Lover, who hath given me Heart's Ease in Prayer, and some Hope of seeing the Beauty of late dark Dispensations.

Ibid. 27.] Sweet Morning Hours, while GOD descended, and my Soul ascended.

April 3.] The Lord helped me to cast my feeble, pensive, weary, wavering, perplexed, tumultuous Soul, on the Conduct of my sweet Guardian, and found a gracious Calm before I slept.

Ibid.

Ibid. 7.] I was again call'd to the Thoughts I had dismiss'd, and finding both Counsellors and Counsell'd had referr'd the Matter in Dispute to GOD's Direction, and appointed some Hours next Morning to seek GOD a-part, I resolv'd to endeavour to unite my Cries, and to prepare myself this Evening accordingly.

Ibid. 8.] The Lord prepared my Heart to, and graciously assisted me in Prayer: I wait with equal Mind the Event, and verily hope the Issue will be Glory to GOD, and Comfort to me: I have left it entirely to GOD's Dispose, and beg plain Direction, and promise to follow cheerfully where GOD leads. Witness my Hand, E. Ll.

Ibid. 9.] Not yet fully satisfied in GOD's Direction, in the Matter I verily think sincerely referr'd to him on both sides: Yet I stand to my Resolution, neither to chuse nor refuse for myself: I wait farther Advice of Praying-Friends, and observe all providential Hints: I cannot discern any Guile in my own Spirit, but humbly appeal to GOD my Willingness to be determined either way: I still, thro' his Grace, love and long to be with him, rather than to live here with the best Relation I ever saw, or hope to see—— I waited Counsel from a godly grave Divine; and after some Hours Discourse and Prayer, my Mind was quietly settled in the Affirmative, verily supposing GOD hath called me again to a married Life.

Ibid. 11.] A gracious Answer of what I had often asked, *viz.* that GOD would Evidence the late Dispensations of his Providence towards me, were in Mercy, by more Communion with himself, &c. My Soul followed hard after GOD, and
he

drew nearer and nearer still, and hath made me see, and taste, and feel more of his Grace, and Love, and powerful charming Influences on dull unworthy Dust.

Ibid. 12.] In a short Review of the mysterious Providences that have perplexed my Thoughts for some Months past, *I* find reason to adore infinite Wisdom that now unriddles the Ingratitude and Unkindness of some over-lov'd Friends, the fond Inclinations of others to draw and drive me to the Center he hath appointed: I humbly appeal to him, I have not led but follow'd; and I depend on his Wisdom and Strength for the Duties he calls me to, and the Troubles I shall meet with in the change of my Condition: I adore his infinite Mercy for drawing my Heart nearer to himself, by the solemn Addresses made for his Direction; and for wise and godly Friends, Counsels, and Prayers, and for the perfect Composure of my Spirit, while I supposed the Answer of Prayer in the Negative, and yet no less acquiescence, since on solemn asking of GOD by four a-part, I verily conclude the Affirmative to be my Duty; and must say with the Prophet, *Thou hast persuaded me.*

May 4, 6.] My Way seems plain, and I follow as GOD leads.

I resolve, thro' assisting Grace, if my Health allows the change of my Condition, that I will endeavour to spend my Health and Strength, given me in a more active Life, to the glory of GOD and good of Man: But if my Work be done, I am willing rather to be absent from this World, that I may be ever with my dear Lord, my best Husband, Father, and Friend;
and

and beg, with Submission, to die in my present State, rather than live to the Injury of another.

Ibid. 28.] In Consideration of all Circumstances, resolv'd to publish my Consent.

Ibid. 29.] GOD drew out my Soul in Prayer for Grace in the Relation he calls me to, and encouraged my Hope in his Mercy, notwithstanding my Sins and Unworthiness; and I went out free from Pain, and with less Fear than I expected.

June 26.] My Soul praised the Lord for manifold Mercies in his late Conduct of my Concerns.

Sept. 20.] Leaving my Lodgings, I begg'd of GOD the Pardon of all my Sins in that Place, and an Heart ready to forgive all Injuries, and GOD's Presence and Conduct in the Place appointed for my Habitation; for Servants that may be his as well as mine; for Wisdom to walk in my House in a perfect Way.

Octob. 7.] A Messenger from *St. Ives* hastened me thither to bury my dear Mother, who died with less trouble than she feared: Not more than half an Hour's Struggle landed her safe, where, for so many Years, she longed to be.

Nov. 18.] The Lord was gracious, and made one half Hour's Retirement better to me than many Hours at another Time—Great were the Mercies of the Day, GOD was graciously present with all his Ambassadors, in Assisting and Dedicating our *New House* and Family this Day to GOD—The whole was a sweet Day.

Ibid. 25.] This Day we determin'd to seek GOD apart, but concluded it together: GOD melted and humbled my Soul in penitent Confessions,

essions, and drew out my Requests for Pardon and Cleansing.

Dec. 21.] How sweetly hath GOD met and melted my Heart in secret: Lord! what Love-Tokens? what kind Regards? Answers of Prayer? Strength and Joy of Soul, hast thou allowed thy vilest, unworthy, froward Child!

1698. *Jan. 22.]* Anxious Fore-thoughts spoiled my secret Duties; fain would my Soul have wrestled and prevail'd, but dull and drowsy, my Time was lost in secret.

Ibid. 24.] Some Hope that GOD has heard my Prayer for two Persons that came to be instructed this Morning.

May 24.] The Lord supplied my Wants beyond Expectation, and I gave what I had dedicated to maintain the Gospel, with a chearful Heart.

Sept. 8.] I was much comforted at the Baptism of two adult Persons; and adored the Mercy of GOD to me, that sealed with me the Covenant of Grace, and after applied the Blood of Sprinkling, while in the Vanity of my Childhood and Youth, I forfeited all Right to my baptismal Covenant, and that he has ever since pitied, and pardoned, and heal'd my Backslidings.

Ibid. 14, 15.] The Lord preserv'd us from violent Men, and kept all our Bones unbroken, tho' my Servant had a dangerous Fall, and a Person murdered on the Heath.

1699. *Jan. 25.]* I walk'd to a Lecture safely, and without Prejudice to my Health, at Sixteen Miles distance, and had sweet Entertainment to my Soul there.

Ibid. 26.] My Servant return'd safe from St. Ives, without loss of Money, or any great Injury

to himself or Horse, tho' pursued, as we supposed, by Seven Highwaymen upon the Road.

Ibid. 29.] Almost discouraged at the Ignorance of Servants, I cried to GOD for Light and Life for the Dark and Dead.

Feb. 17, 18.] GOD has graciously added many Answers of Prayer for Relations under Difficulties, and for Family-Peace: No more Strife now among my Servants, but who shall learn their Catechism soonest, my Soul praises the God of Peace, &c.

May 19.] I return'd safe from a Journey, and found my heavenly Father's Care of my House and Servant, tho' the House had been often design'd to have been broken open, as my Servant over-heard, thro' a Window.

Ibid. 29.] We gave Thanks to GOD a-part and together, for all Mercies of our Lives, and particularly, for the Divine Conduct that brought us together (as on this Day) and has so firmly united our Hearts to each other: We pray'd for our Servants, and committed them, and our Habitation, and Affairs to GOD.

July 20.] I had Tidings of a Man kill'd on the Road, from London, at the same Time that I and mine travelled safely 'till after Nine in the Evening, on the Eleventh Instant—Blessed be GOD.

Nov. 25.] Shortened in my Morning Retirement by Company, and in the Evening so overcome with Sleep, that I totally forgot to Pray in secret 'till next Morning.

Ibid. 26.] I awaked in Sadness for my Evening Drowsiness and Neglect of Duty, and cried to GOD for Pardon, and Help to overcome my

Torpor, which is, to my own Power, Invincible, and my continual Burthen in Winter.

Dec. 22.] In the Night, GOD struck a young Relation with great Terror and Distress of Spirit, which gives me hope of her Conversion: I begg'd of GOD to direct his Work in Truth on her Soul; and that this may be a Pledge of the Return of all the Souls under our Charge to GOD

— That this and other Seals might be added to publick and private Labours.

1700. Feb. 29.] My Soul was humbled in me for the Wickedness and obstinate Impenitence of a Servant, which GOD had directed us to take, after we had seriously sought Divine Direction together and apart.

March 1.] With the most melting Entreaties we could; we renewed our Exhortation, that the Criminal would make open and ingenuous Confession, and begg'd earnestly of GOD to move her Heart thereto; but the poor Wretch left our House in wilful Impenitency, however we continued our earnest Prayer for her.

April 18.] I found some Hearts-ease in sending my Thoughts after Mr. B. in a long Letter, and why should I not be as chearful in pouring out my Heart to GOD, my compassionate Father and Husband always present, ever willing and able to answer all my Desires when good for me.

Octob. 11.] The Epidemical Feaver, carrying off so many Couples, made me apprehensive we might soon follow, which put me upon more actual Preparation; and I find myself willing, that Death should perfect that begun Work of Sanctification, as soon as GOD pleases: I com-
mit

mit my Soul and Body, Relations, Interests, and Designs, all to GOD's dispose.

1701. March 10.] I met my Beloved at a Meeting of Praying Christians, where every Mouth express'd much of my Heart to GOD.

Ibid. 27.] I receiv'd an hopeful Account of a dear Relation, for whom my Heart has long been drawn out in Prayer, and am now thankful for good hope that GOD has directed his Work in Truth on that Soul.

April 12.] In perplexing Difficulties about the Relief of my poor Relations, for fear of dishonouring GOD, by intangling myself in Debts, or in denying what Help might be in my Power to the Afflicted.

May 1.] I committed myself and Family to GOD, and begg'd Divine Protection in my Journey to London, and a Restraint on the Tongues of wicked Company, if such should Travel with me—Two such I found, but I left my Testimony against them, 'till they were silenced.

Ibid. 23.] GOD brought a Child of Godly Parents into our Family in great Anguish of Spirit, after many Convictions baffled, and about Thirty Years neglect of Gospel-Grace, and now seems to lay hold on her; for which I blessed GOD in my Closet, and begg'd the Work might go on in her, and begin in others in my Family, and my Faith in that Promise of training up Children, though after many Years, is strengthened by this Instance.

Ibid. 29.] In a short Review of my Life past, I ador'd Divine Patience, Goodness and Wisdom, that have been exercised towards me from my Birth to this Day; bringing me into so noble a

Being ; sustaining so polluted a Wretch, a Transgressor from the Womb ; bearing so long the Rebellions and Vanity of my Youth ; wisely chastning my proud Spirit by the Displeasure of some, and by Disappointments from others ; drawing me by his Word and Spirit, and driving me by Affliction to Prayer, and encouraging my early Addresses to him ; disposing me comfortably into the World ; imbittering over-lov'd Enjoyments, to wean me from them ; bringing me into nearer Communion with himself, graciously directing by his Providence (as upon this Day) to a second Marriage ; and giving me Comfort in it, beyond my Faith or Prayers.

Aug. 3.] The Lord quieted my pensive murmuring Soul under Domestick Discouragements, by reading *Judas's* Treason against the Lord. Alas ! how little can I bear the Perfidies of Servants, when my dear Lord, with such Meekness and Patience, bear the Treason of one he had Pray'd with and Instructed, and indulged in his Family ? I earnestly pleaded with GOD to touch the Hearts of those that were under my Care ; and thankfully ador'd the free Grace of GOD that has already laid hold on some under our Roof.

1702. *June 22.]* The Lord still Corrects me with some disobedient Servants, but not so bad as myself to a better Master.

Aug. 8.] GOD in his All-wise Providence necessitates me to Housekeeping, which I desire chearfully to submit to as his Choice, though against my own Inclination.

1703. *Feb. 19.]* Reading the Diary of one formerly appearing to himself and others in a state of Conversion, but since Apostatiz'd, made my
Heart

Heart tremble, and cry to GOD to direct his Work in Truth on my own and others Hearts, and to help me to search and try, and prove myself, lest any Root of Apostacy should be hid in my false and treacherous Heart.

May 4.] Having solemnly begg'd the Divine Protection and Blessing, in my Closet, in the Family, and in the Congregation, I am now committing myself to GOD, and following his Call to *Bath*, if it may be for the Recovery of Mr. B.'s Health and my own——Hitherto GOD hath led me in pleasant Paths, beyond all I have ask'd or thought; and made what I once greatly fear'd, to be the greatest outward Blessing I ever enjoy'd—— I have met with fore Rebukes in my Servants, that has brought the Idleness, Vanity, and Stubborness of my Youth to my Remembrance, and humbled my Soul: Lord! give me true Repentance and Pardon, and yet choose and bless my Family according to the Multitude of thy tender Mercies.

Amen.

Ibid. 29, 30.] My Pain still continues, but GOD supports, and I submit.

Aug. 1.] I humbly appeal to GOD, I never consented to depart from him, and depend on his Covenant I never shall.

Ibid. 7.] If I were now before the awful Tribunal of GOD, I can still make the same Appeal, that I never consented to depart from him, his House, or Service, since I solemnly seal'd my Covenant with him, 1673. All my involuntary Sins, Ingratitude, Unprofitableness, Decays, Wanderings, &c. are my daily Grievs and Burthen, and weary me more of Life, than

any Trouble I feel, or ever did feel in this World.

October 18.] I spent most of the Day in Company, where I could neither do or receive the good I would; yet, in Conscience of Duty, I dare not refuse common Civilities.

Dec. 4.] Indispos'd Health, with many Mercies, made me both sigh and sing.

1704. Febr. 1, 2, 3.] The Lord abounds towards me in spiritual and temporal Blessings, and I am jealous of my Heart being too well content to live here, yet I do humbly protest against *Ishmael's* Portion, and beg to be willing rather to depart and be with Christ, than to enjoy the greatest Mercies here allow'd me.

March 1, 2.] I have have been now for Sixty Years GOD's Care and Charge; and acknowledge, to the Glory of his infinite Mercy, that never was more unworthy Creature, more indulged, pitied, faithfully and wisely chastened, drawn, and driven to GOD, my chief Good, by Mercies, Afflictions, Ordinances, Providences, all made successful by the Holy Spirit's Influences upon my Soul.

October 6.] A poor Woman died in a Barn alone, too much neglected by the Parish, but unknown to me: I adored the Mercy of GOD to me and mine, never expos'd to such Wants or Neglects.

Ibid. 20.] I am purposed that my Lips shall not Transgress; but, Lord! how apt am I to repine at thy providential Dispensations! Oh! keep my Heart and Tongue from Peevishness, and strengthen me for all thou callest me to do or suffer, 'till thou takest me to Rest and Joy for ever, with my Lord Redeemer, *Amen.*

Dec. 21.

Dec. 21.] I was deeply affected with sad and scandalous Enormities among some Professors, and begg'd the Spirit of Grace to reform and sanctify by the Means of Grace.

Ibid. 30.] In a short Review of the Year past, I find great Reason to adore and love GOD, and abhor myself.

1705. Jan. 1.] Reflecting on the Year past, my Heart was humbled for much Frowardness, Ingratitude, and Dulness: I ador'd the Patience and Kindness of GOD to me: I begg'd his Blessing to accompany his Chastenings, and with Thankfulness acknowledg'd the abundant Mercies of the last Year — I reviv'd the State of my Soul, and find good Hope, thro' Grace, that I am my Beloved's, and he is mine — I spent two Hours in Prayer with Mr. B. acknowledging our Sins and GOD's Mercies: Begging Pardon, and a Blessing on our selves, Relations, the Church, the World, particularly on the Ministry of this Country. I was encouraged to plead with poor Sinners for GOD, and with GOD for them, by hearing of one I had conversed and pray'd with in the Year 1692, owning, that her first Impressions were from that Time: Many Instances I have had the Year past of GOD's hearing my Prayer for, and blessing my Conversation with Friends, in Difficulties, and Trouble of Spirit — In the whole Year, I have sung of Mercy and Judgment. Mr. B.'s Health and my own have been much broken, and yet the Lord has supported us under Pain and Languishing, and blessed some Means for the Mitigation of Pains, and Abatement of Distempers! Sent us many loving Friends to comfort and assist us, and given us faithful and religious Servants;
and

and which is far above all, has often lifted up the Light of his Countenance on us, and given the Aids of his Spirit.

Ibid. 19.] Much comforted in reading Bishop Patrick's Witness to Jesus: My Soul blessed GOD for every helping Hand to Faith, and begg'd more Unity and Purity, for all that Profess the Christian Religion; the Taste of which, in any, I find to unite my Heart to them without Distinction.

April 18.] Late in the Night, I receiv'd an Account of the Return of Mr. B.'s Fever, at London, and great Hazard of his Life: I sought Means to get to him; but GOD shut me up at Home, which filled my Heart with Sorrow, and banished all Sleep from my Eyes 'till Morning.

Ibid. 19.] I arose and devoted the Day to Fasting and Prayer, as my Strength would bear — Tho' poor and dull in all, I have some Hope in GOD's Mercy, thro' my great Advocate, of an Answer of Peace to record to his Praise: I was all Night labouring for a Conveyance to London, and succeeded by Two in the Morning — In fore Distress, I cry'd to GOD to preserve me in my Journey, but was in great Pain, and sometimes convulsed in the Calash: [*Ibid.* 22.] However, by Ten in the Morning, I came safe to London, to a living Husband: I gave Thanks to GOD, and begg'd to pay the Vows of my Distress — [*Ibid.* 23, 24.] My Strength renewed to attend the Sick, not without Hopes that GOD would hear the fervent Prayers daily offered for the Life in danger, 'till in the Evening, when Mr. B. seem'd to himself and others to be dying — My own Hope of his Life was still in some measure maintain'd

tain'd, tho' all the Symtoms of Death appear'd : I lift up my Heart to GOD, and sent again for the Doctor, tho' late, and to others, hopeless, yet in that sad Hour, the Lord gave some Rest and Reviving.

Ibid. 27.] Still the Lord is my Rock and Strength, and gives me more Hope of the Life pray'd for, and sent me a Minister that greatly help'd my Faith and Thankfulness in Prayer.

Ibid. 28.] My Soul was filled with Praise, and begs to trust GOD more, and live more to his Praise, after such Experience of his Power in raising the Sick, calming my Mind, and carrying me so much above my Natural Temper.

May 10.] A sweet Day of Praise for Mercies to me and Mr. B. in the House, and with the Ministers ; where, and by whom, he was pray'd for.

1706. *Jan.* 29.] In Meditation on the last Account, my Soul flies to GOD, thro' Christ, my Advocate and Judge, for Pardon of lost and mispent Time, and too little Improvement of Estate, Parts, Interests, Relations, and Society : In all, I humbly appeal to my Judge, that it is the Desire of my Heart to improve them more to the glory of GOD, and beg Divine Wisdom to direct me in all.

March 1.] I adore the Patience, Wisdom, Power, and Goodness of GOD, that protracts my sinful and unprofitable Life so long : I begg'd Assistance to examine my Heart and past Life, and the Lord gave me some Strength of Body and Mind for it : I endeavour'd to engage my Heart to more firm Trust in GOD, that never yet forsook me ; and gave Thanks for the innumerable Mercies of the Year past, to my
dear

dear Yoke-Fellow and myself, in Sickneſs, Pain and threatned Death.

I acknowledg'd all his Mercies in all our Journeyings, and Sojournings, in ſupplying all our Wants; in eaſing of Family-Cares, and chuſing us a comfortable Abode beyond our Expectations—— And now, Lord! I acknowledge the faithful fulfilling thy Promiſe: Thou haſt been with me and bleſſed me; thou haſt ſatiſfied me with long Life: I am willing rather to be abſent from the Body this Year, if God pleaſes.

Aug. 18.] Bleſſed be God for full Assurance of Joy and Gladneſs, that is ſown for the Righteous: And good Hope, thro' Grace, that I ſhall reap a fuller Crop: And for ever bleſſed be the Father, Son, and Spirit of all Grace and Conſolation, for what I have long experienced of Light and Gladneſs, after Clouds and Darkneſs, and my remaining Hope of being ſhortly in the Inheritance of the Saints in Light.

Dec. 8.] My Heart flat and dull, I cannot find my Work in the Morning, as I left it in the Evening—— I depend on the Surety of my Covenant, to make good his own and my Part therein.

Ibid. 31.] The Lord gave me a ſweet Concluſion of this Year; in ſecret my Soul was fill'd with Praise, and in publick it aſcended in ſtrong Deſires and believing Expectations of joyning the triumphing Choir above—— Lord! how manifold have been the Mercies of the Year paſt! what Aſſiſtance in Prayer! what gracious Answers! but, oh! what Wanderings! what Ingratitude! what Peeviſhneſs in my Spirit!

Lord!

Lord! engage my Heart to love, trust, obey, and glorify thee more.

1707. Jan. 5.] In meditating on Solomon's Apostacy in his old Age, after GOD had appeared to him twice, I pleaded GOD's Covenant with Trembling for my own Perseverance.

Ibid. 23.] My Heart was deeply affected with Hezekiah's Ingratitude, Pride, and Distrust, after such a glorious Life, and such Wonders of Mercies in it: Amazed at the Dispensations of GOD, in leaving his best and sincerest Children, thus to stain his Glory and their own: But, Lord! thy Wisdom is past finding out; my Heart trembles to meditate on David's, Solomon's, Aſa's, Jehoshaphat's, and Hezekiah's woful Falls: Lord! if thou leaveſt me, to let me ſee what is in my Heart, oh! how ſad muſt the Sight be! Leave me not, O Lord! to plunge in the Mire of my own Filth, leſt my Cloaths abhor me.

Feb. 21.] Thankful for excellent Helps to underſtand and improve the Holy Scriptures, by Mr. Henry, Mr. Burkit, and Mr. Cradock: I bleſs'd GOD for their Labours, and begg'd they may be as ſweet and uſeful to others, as GOD has graciouſly made them to me.

March 23.] Very awful were the Word and Works of GOD upon my Soul: While, in the Morning, Mrs. M. G. who went out in perfect Health, died inſtantly, as ſhe was ſtepping into her Seat in the Church: And in the Evening, the Word preached, was an awful Tryal of our State, in order to the general Judgment.

Ibid. 24.] I hope my Heart ſincerely loves and longs to be with Chriſt, yet I fear a long Encounter with my laſt Enemy, and cannot but deſire ſudden Death, with Submission to my heavenly

venly Father's Will: However, Lord! strengthen my Faith and Patience, that I may glorify thee, living and dying.

Ibid. 31.] I inculcated the last Sermons on a poor giddy, vain Servant, with a sad Heart, and with Tears pleaded with her as well as I could, to be more careful of her Soul.

April 15.] I believe thy Power and Truth for Victory over Sin, and the safe Possession of Heaven at last: O leave me not, and I shall shortly cast my Crown at thy Feet, and cry, *Grace, Grace, for ever to GOD, and to the Lamb, and to the holy Spirit of Love.*

May 19.] I spent one Hour in Talk with a poor distressed Soul; but, Lord! what a Song to the Deaf is the Talk of the free Grace of the Gospel to deserted Souls, 'till thou createst the Fruits of the Lips, *Peace, Peace?* O pity poor tempted Souls, and injured Bodies!

July 4.] I cannot yet get the Art of awaking with GOD, giving him the noblest first-born Thoughts: Tho' graciously eas'd of acute Pains in the Night, yet near an Hour after waking, e'er my Heart fix'd on heavenly Objects: Oh! how short of due Improvement of flying Moments, of Sabbaths, holy Ordinances, and Christian Conversation, tho' graciously assisted in all, and lately more than formerly, blessed be GOD.

Aug. 19.] My Soul longs for more Life, and lively Communion with GOD, and am satisfied with the Smiles of his Face, while even the Best of those who differ from me in Things by them accounted indifferent, seem to justify a Strangeness to me and all other Dissenters: Lord! appear to the Joy of those, whom their Brethren

Brethren have cast out of their Communion and Converse; and give more Charity and Union to all that fear thee, and let my Conversation more adorn my Profession, and express my greater Gratitude to thee.

Sept. 23, 24.] Being at *London*, and in the Chamber where *GOD* had raised Mr. B—— as from the Dead, I quickly found my Heart lifted up to *GOD* in Prayer and Praise, and particularly for the gracious Answers of Prayer in this Place.

Nov. 5.] An Instance of good Success of the Ministry upon one whom I had particularly upon my Heart in my secret Addresses to *GOD*. The Efficacy of the Word appeared in the serious Impressions it made upon his Spirit.

Ibid. 11.] Still I cannot get my Thoughts fixed upon *GOD* at my first awaking: Lord! when I shall awake from this World, I shall be satisfied with thy Likeness, but never 'till that happy Hour.

Ibid. 28.] Reading the Fourteenth of *Deuteronomy*, I adored the Goodness of *GOD* to me in his Laws: The Language of all which is, *Do thyself no Harm*: And the same Goodness in all the Dispensations of his Providence; the Design of which is, to prevent or cure the Mischief I would do myself or others: Blessed be *GOD* for both.

Dec. 31.] Very gracious has the Lord been to unworthy Me throughout this whole Year, both at Home and Abroad, in Retirement and under publick Ordinances: I had one melancholy Sacrament, which made me very sad (not being usual, blessed be *GOD*) but *GOD* did not long hide from me after that—— Many gracious

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Answers of Prayer have I had in Bodily, Spiritual, and Town-Calamities: Upon Journeys, in Friends Houses; and many sweet Hours in Books, Sermons, and Conversation—My Life mercifully preserved, while many have fall'n on my Right Hand and on my Left—Yet, to my Shame and Grief, my Apprehensions of Truths heard and learnt, and experienced, have been often but dark, cloudy, and unstable: My Will often relucting under the wise and faithful Discipline of my heavenly Father to me or mine: My Faith weak in Prayer, my Thoughts tumultuous in Distresses, when speedy Answers did not come: Perplexed with Fears of long Encounters with my last Enemy; yet the Lord has often reliev'd my Spirit, in meditating on the holy Scriptures, by the Help of good Expositors, with unexpressible Pleasure: But my frail Memory too often lets slip the precious Truths I have found so very delightful and encouraging: And on sudden Difficulties, my Faith, and Hope, and Dependance, have been to seek: Nor can I so soon get into Temper to pray to my heavenly Father, as other of his Children can: These and a thousand Evils I bewail, and my Heart takes part with the holy, just, and good Laws which I daily break, and cannot reach such a Conformity to, which I long and labour for: Lord! thou knowest all Things; thou knowest that I love thee, and have chosen thee for my Portion and Felicity, and never consented to leave thee; but am still devoted to thy Praise and Glory, depending on thy everlasting Covenant for my Perseverance—Lord! I cannot sanctify this vain, unstable, and rebellious Soul, but beg above all Blessings, that thou wouldst do it: I depend on
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my strong and merciful Redeemer, (in whom all the Fulness of GOD dwells) for Grace, and Grace for Pardon, Peace, Righteousness, and Strength suitable to all my Needs here, and to eternal Glory hereafter.

1708. Jan. 29.] The Loss of great Mr. Sylvester afflicted and humbled my Soul, and I bewail'd my own and others Sins, which bring such sad and frequent Removes of great and useful Instruments: And my Soul followed hard after GOD, for a more plentiful Effusion of the Spirit of Judgment, and of burning, on Gospel Churches and Ministers.

March 12.] I found by Converse with poor doubting, trembling Souls, that GOD had heard my Cry for Support in horrid Temptations, and Strength to combat with prevailing Corruptions: And still uses unworthy me as an Instrument of good to others, tho' so evil myself: To the Lord be all the Glory.

June 16.] To my Sorrow and Shame I still find my waking to be wandering Hours: Lord! when shall I awake with thee? Were my Soul more refined and fixed, surely I should be more pleased with, and thankful for, my bodily Afflictions and Decays.

Decemb. 11.] In reviewing the Bounty of Providence to us the Year past, we find and acknowledge the Truth of GOD's Promises of Encrease by scattering.

1709. Jan. 1.] I bewail'd the Sins of my Life, especially the Pride, and Self-Love, and Vain-Glory I am smarting for in my dear Relations Misery: Lord! I loath my sinful Soul; I adore thy Patience, I accept the Punishment of my Iniquity, I acknowledge thy Justice, I admire
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thy Mercy in thy everlasting Covenant: I renew my Covenant with thee in thy Strength, to be entirely and eternally thine; and can, thro' thy Grace, profess, *That I have neither Power nor Inclination to revoke my solemn Dedication to thee:* I love and choose all thy Laws and Precepts: I abhor every Deviation from them in Heart or Life: I deprecate Sin more than any Suffering: Accept, Lord! thro' Christ, thy poor, willing, weak, sinful Child, in the Service and Duties of the ensuing Year,

Febr. 7, 8, 9.] The Defection of many, dear to me, from the sinking Truths and Interests of GOD, kept me waking much of the Night past, and fills my Heart with Sorrow: But, Lord! I cast all on thee: Remember thy Covenant to the Seed of thy Servants, and in thy own Time and Method reduce their wandering Souls to thy pure Faith and Worship, and make me willing to submit to any Chastisements on them for that End; and for ever bleis the Lord, who has kept unworthy me from the Snares that intangle others.

Ibid. 19.] I daily beg to glorify GOD living or dying; and if in either my Prayer is answered, let Survivors never despair of Divine Power to such as have no Might or Courage.

March 2.] I adore the Long-suffering and Patience, that has protracted my sinful and unprofitable Life so long: That has prevented me with his Mercies, and pitied and help'd me in my Distresses, and made my latter Days so uncommonly comfortable.

Ibid. 12.] My Soul offered at Thanksgiving for the Mercy of my Baptism on this Day; but, Lord! how dull and short of thy distinguishing Mercies

Mercies are my best Praises! O pardon and accept, for Christ's sake, what *I* blush to reflect on.

Ibid. 24.] The Lord met and smiled on my unworthy Soul, and made his Word sweet and instructive to me— This Book, Lord! witnesses thy Goodness and my Sinfulness.

Aug. 27, 28.] Having no Time for Catechizing 'till Nine at Night, *I* omitted it, partly through fear of a drowsy Performance, and partly lest *I* should want Rest sufficient for the Sabbath, or take too much in the Morning— *I* slept ill in the Night, and was much indisposed on the Morrow, which, *I* fear, was a Rebuke upon me, for omitting what *I* purposed to do, and resolve to try for the future, even when drowsy and indisposed.

Sept. 15.] The Lord was pleased to visit my Soul in Retirement, and assured me of his Friendship, and to give me inexpressibly delightful Communion with himself: *I* begg'd like Mercy for his dear afflicted, deserted Children.

Octob. 22.] Lord! *I* am thine, or *I* know not what *I* am: Evidence thy Care of, and thy Love to thine own (though unworthy) Child.

1710. *Jan.* 27, 28.] The Dissecting of Mrs. S. gave me adoring Thoughts of the Wisdom and Power of GOD in making Man; and reconciled me to the Thoughts of Death, the only Cure of Sin, and all the Diseases brought by it.

March 12.] Though the Lord foresaw all the Evil *I* should do, and how little Good; yet *I* was (as) on this Day taken into his House, under the Bonds of his Covenant— Ah, Lord! *I* am ashamed and griev'd at my Heart for the evil Returns *I* have made for all thy Love, and Pity,

and Patience: Oh! make me at last to render, according to what I have receiv'd, in better Proportion: Lord! that lovedst me at the worst, do not now repent.

July 16.] I was grieved to read that Assertion of *Poquinus* and *Quintinus*, in *Calvin's* Time, *That the only Mortification required of Sinners, was to extinguish the Sense of Sin in their Hearts.* But surely this is to mortify Repentance, not Sin, to kill the New Man; not the Old; to outface Conscience, and not to quiet it: Surely, where there is Sin, there must and will be Trouble.

Sept. 13.] On review of the Sermons I last heard, I have reason to hope that my Resolutions against Sin, in the Strength of Christ, are sincere, serious, solid, entire, habitual, peremptory, industrious, and continued: I groan daily under indwelling Sin, and appeal to the Omniscient GOD, that so far as I know my Heart, it is the most distressing Evil ever felt, and nothing so much reconciles me to Death, as the final Cure of that hated Evil: Lord! thou knowest I am rather passive than active in it: I consent not to it, I watch and strive against it, I mourn for it, and rely on Christ's Righteousness alone for Pardon; and beg, as the chiefest of Blessings, a fuller Conformity to the holy Nature and Law of GOD——Lord! cleanse the Fountain, that the Streams may be purer.

Octob. 18, 17, 18.] Lord! what havock is there made of our Synagogues in the Land!——My Soul flies to thy Name as its strong Tower: Thou art, thou ever wast, and wilt be known by thy Power, Wisdom, Justice, Goodness, and Truth: Thou hast for many Ages maintain'd a little Flock amongst us, and encreased them from small

small Beginnings: Thine Enemies of late have roared against them, and are for blotting out their Name and Memorial: But, Lord! we are thine, called by thy Name, give not thy Glory to graven Images; prosper the Work of Reformation, and yet save us from thine and our Enemies——

Ibid. 19.] The Lord yet seems to make our Enemies triumph over us; and those we pitied, and pray'd for, and liv'd peaceably with, are now expressing the greatest Hatred of, and Malice against us; and chusing rather to go off to *Rome*, than what they call *Presbytery*—O Lord! hear and rebuke their Rage, and chain their Hands, who are implacably bent against thee and thy hidden Ones; and turn the Hearts, and open the Eyes of such as, through Ignorance, hate thy People.

Nov. 7.] The Lord gave me sweet Communion with himself in Retirement, and I renew'd my solemn Dedication of myself to him with full purpose of Heart to part with all that is dear to me for his sake: Lord! I have set my Hope in thee, let me never be ashamed.

Dec. 7.] The Lord prospered one dear to me in an amicable composing of a Difference that seem'd like the Bars of a Castle, and both Sides thank'd the Peace-Maker.

Ibid. 9.] The pressing Wants of Friends and Relations, and danger of losing by some, what may relieve many, is too apt to disturb and unfit my Soul for the sweet Duty of Praise, though I daily endeavour to cast all on GOD.

1711. *Jan.* 28.] I bless GOD for the Reproofs of his Word, Spirit, and Providence, and my own Conscience, of Parents, Ministers, Friends, and

Foes: Let all warn and amend my foolish Heart, for the Lord's sake.

April 30.] Fain would I join the active triumphant Choir above, but I fear the Passage: Lord! thy Presence can make the dark Valley lightsom: For that I daily cry, and hope, and wait, and resolve to commit my departing Soul to thee——It has pleased GOD to encourage my Labour with a poor Servant, so far as to give a tolerable Account of Sermons: I cry to GOD, whose Work it is, for some saving Impressions upon the Heart: He can raise the Seed sown when I am dead, or be as the Dew to the Soul now, when I perceive it not.

May 29.] I commemorate the unparalleld Mercy of this Day with a joyful Heart, and beg that every distinguishing Mercy might make me more chearful in active and passive Obedience, and that the Goodness and Patience of GOD to so evil a Creature, may beget his likeness on my Heart: I acknowledge the Peevishness, Carnality and Selfishness of my Heart, and Unprofitableness of my Life; and the great Faithfulness and Mercy of GOD, notwithstanding my Falseness and Folly——Lord! we gave our selves to thee as thy Covenant-Children when we met, and we have been thy Care and Charge together these Fourteen Years; and thou hast been our gracious Father, keeping Covenant and Mercy with us.

August 17.] Under sensible Decays of Nature, and Fears of a useless Life, I cried to the GOD of Nature, Grace, and Glory, to support my declining Head and Senses, or rather fit me for, and receive me into the better Mansions: I acknowledge with shame the Sloathfulness of my Life,
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my Non-improvement and Mis-improvement of the Talents I have been intrusted with: The impairing of my Faculties, Strength, and Limbs, is very just, and the total Loss of all would be less than my Sins deserve, yet I humbly deprecate so great a Judgment, and beg my Life may be done if my Work is done.

Sept. 13.] My Soul offers at thy Praises, O Lord! but, oh! the faint Flutters! when shall I dwell in perfect endless Praise, in mutual, endless, and uninterrupted Love!

Octob. 6.] I was much reviv'd at a Meeting of good Women for Prayer and Repetition, in which my Heart was warm, and thankful for the Spirit of Grace and Supplication pour'd out on his Handmaids, and was much ashamed of my self.

Dec. 28.] My Mornings and Days are chearful, my Evenings dull and lumpish: Lord! when shall my eternal Day come! when no Night shall follow! Oh! hide me as thy Treasure in the Grave, and call thou to Death and Resurrection, and I shall chearfully answer, *I come, I come, Lord!* Blessed be GOD, who will have a Desire to the Work of his own Hand.

Ibid. 31.] I acknowledge to the Glory of GOD, his Mercy and Truth to me a poor sinful, unprofitable Creature: In hearing, accepting, and answering my Prayers, for the Ministers and People I join with, for my own poor languishing Soul and Body; for many refreshing Sermons, Prayers, Sacraments, Books, and Meditations, through the whole Year past——Lord! I sing of Mercy more than Judgment: Tho' my outward Man has more sensibly declined this Year, than many past; I hope I may say, through thine a-

bundant Grace, that my inward Man has been renew'd.

1712. *April 5.]* The Dulness and Torpor of my Spirit, the Inactivity and Unprofitableness of my Life, is my great Affliction; and my Conscience does not accuse me of indulging these Sins: The Lord knows, I offer at my Work for his Glory, and my Soul's Happiness, and some Good to all I converse with; but I bring so little to pass, I am ashamed to view all I do each Day and Week, tho' I daily beg Wisdom to direct my Way, and Strength to walk in it.

June 7.] My Heart was drawn out with unusual Faith and Fervency in secret Prayer for the Church: But, Lord! how have I added to the Transgressions thereof! how unworthy am I to plead for Mercy! how lame are my best Duties; yet hear, O Lord! for Jesus sake, the Cries of thy mourning Children.

October 19.] I confessed with shame and sorrow the Wanderings of my Heart in Prayer; and acknowledg'd it just in G O D to deny me my Hearing, which I have so little improv'd: I begg'd the Cure of this distressing Evil, and committed my vain desultory Spirit to my holy and powerful Guardian.

1713. *Jan. 19.]* This Day we rejoyced together in good Hope of a Regenerating Work begun on one very dear to us in the Family.

March 8.] O G O D! I would be faithful to thee, to my own Soul, to all I converse with: I am devoted to thy Fear, but my deceitful Heart is ready to backslide and deal treacherously; I watch it daily, and beg to be found faithful, and aim at it: Lord! make me so to the Principle and Profession I own and chuse.

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May 29.] My Soul was tuned to Praise for the last Sixteen Years distinguishing Mercies of the same kind—— But more and above all, for the Tastes of Covenant-Love in all, through Jesus Christ—— I begg'd Pardon for all my Sins in the Habitation I am now leaving, and Grace to serve GOD better in the Place I am now going to—— In the Evening we gave Thanks, and pray'd together in my new pleasant Closet: Entreating the Continuance of the Divine Favour and Conduct we had so long experienced.

Octob. 1.] The Lord encouraged my desponding Spirit, with Hopes of a saving Work on the Heart of another dear one committed to our Care; and shews he can still make use of the poorest Worms as Instruments to awaken drowsy Minds: Lord! I loath myself for my dulness in, and weariness of Instructing, when I see not a present good Effect.

Ibid. 9.] O Lord! I find it's no imaginary Rock my Faith builds upon, when it depends on Jesus, the incarnate GOD, for salvation from Sin, Satan, and this evil World.

Dec. 31.] In many close and searching Sermons this Year, the good Spirit hath often witnessed to my Soul the Marks of true Grace wrought, and some growth therein: But yet my unstable Mind makes my Profiting appear but small—— GOD has graciously restor'd my Hearing this Winter, when I almost despair'd of it—— Though I could do but little, yet GOD has sometimes succeeded my Endeavours, to the Souls and Bodies of some, even when I have despair'd of Success.

1714. Jan. 11.] O sweet, joyful Morning! while I meet my Beloved in secret Meditation
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and Prayer, and the good Spirit assured me of Pardon and Peace, and the glorious Inheritance above; and gave me such Prelibations of Feasting at Home, and of the Honours, Settlement, Employment, and Harmony of the heavenly Society: Lord! what is Life here, or any thing in it to me, whilst thou shewest me the Glories Above? O might this running Banquet go on into the eternal Entertainment I am hoping for in Glory! Come, Lord Jesus! come quickly. *Amen.*

March 31.] A threatening Fit of an *Asthma*, which I thought might have ended my sinful, painful Life: I was willing this Night to have ventured my Soul into Eternity upon the Truth of GOD; yet I felt not the Joy, I have sometimes had in the Prospect of my approaching Change.

Sept. 30.] Lord! who seeest into the secret Recesses of my Heart, thou knowest my most ardent Desires are after more Holiness, and likeness to thyself: Thou gavest this Thirst not to torment thy Creature; thou hast pronounced a Blessing to it, and promised that it should be satisfied; but how little do I find my Soul as yet conform'd to thy Image and Will? Lord! shall I have the Name of thy Child so many Years, and yet no more of thy Nature? Oh! that I were more meek, merciful, humble, thankful, patient, ready to give and forgive: O Lord! I have chosen thee for my Portion, and verily hope thou art and wilt be my everlasting Felicity, and yet what little selfish Designs and Thoughts perplex my Mind? I know and daily feel, there is nothing in this World can satisfy my Soul, and yet very little Disappointment in
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Creatures, discomposes my Spirit: I feel this earthly Tabernacle falling, and yet what little Joy in the Prospect of my House in Heaven? Lord! what unaccountable Contradictions are there in my deceitful Heart? O search and heal me!

Ofob. 20.] Blessed be *GOD*, who has preserv'd my Life to such a glorious Day as this; and has preserv'd to us the Lamp ordain'd for us, and has brought our King to his People, Palace, Throne and Crown, without War or Evil occurrent: O let all the Mighty and the Mean, give to the Lord the Glory due to his great Name, and make our Joy more spiritual and holy: Lord! what's the fading Crown on a mortal Head, to the immortal eternal Crown of Glory laid up for all that love the appearing of Christ?

1715. March 12.] How much earlier than many other, did *GOD* turn my enquiring Soul to see its Misery and Danger, and shew'd me the All-sufficient Remedy! And when I was foolish and negligent in securing my Interest in Christ, and hoping for great Things in this World, and Heaven at last, how wisely and graciously didst thou chasten my fond Hope, and by thy Word and Rod bring back my wandering Soul to thee, its Rest? And of thy abundant Bounty, give me all I can reasonably desire here, and good Hope, thro' free Grace, of more perfect, endless Happiness hereafter.

August 4.] I adore the Mercy of *GOD* to me, that though my Ears are sometimes bad, yet my Eyes are good, and my Reason holds: And some sweet Communion with *GOD* in secret, and longing for more.

Ibid.

Ibid. 14.] My Hearing in good measure restor'd, of which I can give no account from Natural Causes, or medicinal Art: O Lord! my Healer, thou canst do every thing.

October 2.] Lord! melt my dull Heart with the distinguishing unparallel'd Kindness always shew'd to unworthy me; planting me near the Waters of the Sanctuary; watering my Fleece whilst the Ground has been dry round about me, making the Word hit me that miss'd others: Oh! the Riches of immortal Grace! If I out-live my Senses, I cannot out-live my Graces: Oh! how beautiful! how honourable! how durable!

1716. *Jan. 1.*] Lord! how innumerable are my Sins every Year against my own Soul, against Others, and against Thee, my Sovereign Lord, my Owner and Ruler: O! what Seeds of old Apostacy have I bewail'd and begg'd Victory over, and yet how oft am I foiled in my Combats? Lord! I am oppress'd, undertake for me: How long shall these *Canaanites* vex me? which thou hast promised shall never have Dominion: Oh! hasten the final Victory, and 'till then help me to watch and pray, and war, and to rely on thy Strength and Righteousness, O mighty Redeemer!

Febr. 20.] The Anniversary Day of Mr. *W.* and his Son *M.*'s wonderful Deliverance at Sea—— The most lively Evening I ever enjoyed with my praying Neighbours: While we paid the Vows of them who had been delivered, I was encouraged to hope that GOD would pour out more of the Spirit of Grace and Supplication on his Remnant among us—— I long'd to join the
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triumphant Choir above: My Heart was much lifted up all that Night.

Ibid. 29.] I was confined to my Bed all Day by Pain, very Deaf, almost Blind, and quite Stupid: I could fix my Thoughts on nothing that was good, but so peevish, I was amazed and ashamed of myself: Lord! what Seeds of the old Apostacy still remain and spring up in my Soul! Thou gavest me Sight and Hearing, and may'st thou not take them away when thou pleasest? How long shall my foolish Heart pervert its Way, and then fret against the Lord! O humble and pardon, and heal my proud Spirit.

June 2.] From what mine Eyes have Yesterday seen upon another, why should I fear Death in the most formidable Shape? Can any Tyrant inflict such pungent Torture so long, and yet support so under it? And will not Death deliver me from all Sin and Sorrow, into a Joy superior to all the Joy of a Man Child's being born into the World? And yet how does my Heart fail at the Antecedents and Concomitants of a natural Death, tho' I have good Hope, thro' free Grace, that the Consequences will be safe and joyful? Lord! pity thy poor, weak, timorous Child, and try me not above what thou shalt enable me to bear, without dishonouring thee.

Ibid. 17.] I earnestly pleaded with GOD for his Church and Ministers, in Faith and Hope, for what I am not likely to live to see myself: Lord! let me depart and join the holy Society above, and I will leave the divided Church, and the distracted World to thy Care and Cure.

July 1. After Sermon, a poor Penitent, after long Suspension, was re-admitted to our Communion with great seriousness and solemnity by the Pastor:

Pastor; and, I hope, true Repentance in the Offender: Lord! let this awaken others who stand suspended.

October 6.] Not so watchful over my Tongue as I ought to have been, having told a Fault of a Member of the Congregation to another, before I had told the Guilty: I begg'd Pardon for this, and resolve on more Watchfulness over my Words for the future.

Ibid. 13.] The unevenness and sourness of my Spirit under ungrateful Treatments, for the most unfeigned Kindness I have shewn, made me ashamed and grieved that I can get no nearer the Rule and Pattern of my dear Redeemer.

Nov. 18.] GOD graciously mitigated my Pains, and taught me to pray and plead with *David, I am thy Servant, give me Understanding, that I may know thy Testimonies*—— I teach my Servant, but I cannot give Understanding, Power, or Inclination, but he can give all, and encourages me to expect all from him.

1717. Jan. 7.] My Rest was somewhat disturbed by a Letter from one dear to me, departed from the Ordinances and Instruments of her Conversion, and pleading for her Departure: I rose early, and cast my Burthen upon the Lord, and begg'd the down-pouring of his Spirit to enlighten and sanctify the World, and comfort his despised Ministers and People.

Ibid. 15] I went to visit a sorrowful Friend, who assured me GOD had made my Conversation very Useful to her—— All Glory to GOD, who uses the Weakest and most Unworthy to serve his Purposes.

March 12.] In some apprehended Danger of losing a great part of what GOD had liberally bestow'd

bestow'd upon us : My Mind was easy in depending upon G O D, who has hitherto secured what his Bounty bestow'd.

April 5, 6.] Hard Struggles, with little Victory over Heart-Corruptions : Lord ! help.

July 13.] I searched my Heart, and found too great a Difficulty in forgiving ungrateful Returns for the most sincere and affectionate Treatment I was capable of shewing to Relations : But how much worse have I treated thee, my eternal Lover and Friend ! What are their Pence, to the Talents thou hast and dost forgive me ? O Lord ! forgive them and me, and prepare us all for mutual endless Love and Purity.

Sept. 11.] I earnestly begg'd a Meetness for, and a speedy Reception into the Inheritance of the Saints in Light : I am weary of living only to Sin, and groan : Lord ! if I may not glorify thee here, let me glorify thee in Heaven : I wait thy Will, thy Will be done.

Nov. 2.] Still the Lord lifts up the Light of his Countenance on unworthy me, while others are in dismal Darkness : Surely the Seeds of all those Sins are found in me that make others a Terror to themselves, and a Grief to their Friends.

Dec. 31.] In reviewing the Year past, I find how good the Lord has been to my *Body*, in supplying it abundantly with Food, Physick, Rayment, Fewel, Attendants : In preserving my Limbs in Falls, and from Falls : In easing me when pain'd : In continuing my Sight, and restoring my Hearing—— But, oh ! how gracious to my Soul ! What sweet Communion with him the first Sacrament in *January* ? How many sweet Visits then in his House, in my Closet at Home, and at *Bath* ? How few Sabbaths in which I had
not

not abundant Comfort? But one Sacrament I return'd melancholly from, being in great Pain.

1718. *June 15.*] Lord! how sweet was the Even-Sun-shine, after the dark and cloudy Morning! Let this repeated Experience of thy Mercy, Power, and Faithfulness engage my Dependance on, and never fainting Prayer to *GOD*, my Rest.

Ibid. 19.] I join'd in fervent Prayer for Mr. *R. W.* now call'd to Mr. *B.*'s Assistance; and appeal'd to *GOD*, that in all that Affair, we have acknowledg'd him, and hope he has directed the Choice for his own Glory and our Good.

Aug. 9.] Providence seems to threaten with the loss of most of our personal Estate, but my Soul rejoices in *GOD* my Portion, and is thankful for the Corn, and Wine, and Wooll, and Flax, he has given me all my Days, with his Love.

Nov. 25.] Lord! we know not whether to chuse or to refuse present Offers of Providence to a poor Orphan; but to *G O D*, who knows all Hearts and Events, we unfeignedly refer the Disposal, and rely on his Promise to direct.

Dec. 31.] Infinite Patience has born with me this Year also, and pitied, and pardoned, and revived my drooping Soul: When I have accepted the Punishment of my Sin, and returned to him with Weeping and Supplication, he has turn'd my Midnights into joyful and bright Days: In all the Changes of this Year, *GOD* has call'd and encouraged me to pray and wait, and he has heard and answered; and my Soul acknowledges his Truth and Goodness in all I have call'd upon him for.

1719. *May 29.*] In great Pain all the Day, but I offered at Praise for the multitude of *G O D*'s Mercies

Mercies to us, in our happy Relation for Twenty Two Years now past.

Ibid. 31.] Mr. B. in extremity of Pain from Five 'till Nine this Morning: In our Distress we call'd upon G O D, and he very graciously gave some sudden Ease (after a large triangular ragged Stone had passed) so that he was enabled to Preach soon after Ten the same Morning.

July 26.] Mr. B. in violent Pain, that we had no hope of his Preaching; yet he went out, relying on his Master, who never fail'd him, and while he step'd into the Desk a Stone slip'd, and he went on with his Work comfortably.

Aug. 13, 14.] Mr. B. extreamly weak and dispirited, yet call'd upon to Preach a Funeral Sermon Thirteen Miles off: In the Evening, a dreadful Fit of the Stone followed, and lasted 'till Three in the Morning; but as the Difficulty was encreas'd, the Power and Mercy of G O D was magnified, and enabled us both to go out early, and gave Strength and Spirits beyond all Expectations — After which, a large Stone passed.

Nov. 30.] The Cries and Tears of *Bury* Friends (at the Thoughts of parting with Mr. B.) affect my Heart: Yet *I* am entirely willing that GOD should dispose of me where he pleases.

Dec. 1.] I devoted myself, and all *I* have, to G O D, and earnestly pleaded for his Direction about the awful Change of our People and Country: He graciously impress'd upon my Mind his merciful Answers in Times past, that my former Experience so strengthened my Faith this Morning, that while *I* was pleading, my Mind was easy and chearful, ready to go, or ready to stay: Lord! keep such Thoughts on my Heart still;

whatever be the Event of the present Providence.

Ibid. 31.] Reflecting on the Year past, I acknowledge with great Thankfulness, that I have had sweet Retirements, inexpressible Pleasure in reading the holy Scriptures, with Mr. Henry's Annotations: Joyful Sabbaths and Sacraments (very few excepted) sweet Family-Worship, and some Assistance in Instructing Servants and Children: Plentiful Supplies in all our Wants: Merciful Direction in disposing of two Orphans: Constant Preservation in all our Travels—— It has been a Year of many Afflictions, of strong Pains, yet of gracious Supports and Mitigations: My Life prolong'd, when despair'd of: Meat, Drink, Fuel, in plenty: Servants, Friends, Physicians, and Medicines, as we needed them: But, oh! how ungrateful, how fretful my Heart! how tumultuous and muttering have my Thoughts sometimes been, especially under long and sharp Pain, either upon myself or others: Lord! teach me to bear and improve Chastisements better.

1720. Jan. 1, 2.] I ended the last and began this Year in extremity of Pain: After a long waking Night, I could not fix my Mind on any thing with Comfort, 'till past Four in the Morning when I surrendred myself afresh to G O D, and begg'd healing for my diseased Soul: I rose at Six in much Pain, begg'd of G O D to reconcile me to his Discipline, and shew me wherefore he thus contends with me: Not long after had some Ease, was carried in a Chair to the House of GOD, where I gave Thanks, and had a joyful Day—— Lord! pity and heal my Soul, and prepare me for Glory! Oh! make haste,

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my Beloved, and end these Days of Sin and Sorrow to a poor distressed Worm that longs to be with Thee.

Febr. 2.] In sorting of Letters and Papers of Friends, I found some of my own, which humble and shame me, that I can practice no better, what I have recommended to others under Affliction.

March 28.] I went to my dear Sister B.'s, but she could not speak to me, yet seem'd to lye without much Pain.

Ibid. 29.] In her last Encounter, tho' the Antecedents were sharp, yet the Concomitants of Death were easy, and the Consequents happy: Thus was GOD better to my dear Sister and me, than our Fears of a long Encounter with a Mortification, &c. Lord! strengthen my Faith, and overcome my inordinate Fears by this Experience of thy Power and Compassion.

April 11, 12.] The hurry of unpacking, and a great deal of Company at Home, and where we dined Abroad, cut me short of my beloved Retirements, yet I had some short Sweets and Freedom from great Pain.

Ibid. 13.] One of my Servants fell down the Cellar Stairs, and narrowly escaped breaking her Skull and beating out one Eye: Blessed be GOD for sparing Mercy.

Ibid. 18.] The Lord has hitherto help'd under bodily Infirmities; I pray, and hope, and wait for his gracious Aids under all my spiritual Complaints and Maladies—Thou knowest, O Lord! my Hunger and Thirst for more Righteousness, and thou hast said, *I shall be filled*: I rely on thee, O thou *Eternal Amen*; and on thy Power, Compassion, and Faithfulness, for what I want and am longing for.

These are *some* of her many secret Memoirs, her solemn Transactions, Self-Dedications, spiritual Reflections, profitable Remarks, her peculiar Regards to the various Occurrences of Life, and special Charges to herself and others: Which she committed to writing (as she often expresses it) to be Witnesses betwixt GOD and her Soul—— It had been as easy to have collected many Hundred more from her Original Manuscripts, would it not have swell'd the Volume beyond common Use—— 'Tis possible, some might be apt to Censure me for having transcrib'd too much already; but when I consider'd that the apparent Tendency of all is merely to Excite and Animate to a more vigorous and spiritual Exercise of Religion, a more constant and industrious Observation of Providence, a greater and steadier Zeal for the Glory of GOD, and a closer and more accurate Regard to the eternal Interests of our own Souls; it has easily overruled me in what I have done against all the Objections and Pleas that can be urg'd to the contrary. And therefore I am determined, to be as little *Affected* with the Censures of Others, as they themselves can be *profited* by them.

CHAP.

CHAP. VII. *Her Miscellaneous Papers.*

IT has been a very agreeable Entertainment to me to read over her *Miscellanies*. Her very spiritual and correct *Meditations* on the *Divinity of the Holy Scriptures*. The *several Parts of the Creation*. The *Extent, Efficacy, and Mystery of Providence*. A *Believer's Union with Christ*. His *Communing with his own Heart*. His *walking with G O D*. His *regulating his Thoughts, Affections, Speech, and Actions*. The *whole Duty and Happiness of Man*. The *grand Treasure of all Scripture Promises*. The *unreasonableness of Fretting against G O D*. The *Mansion of the Soul of Man*. The *Resurrection of the Body, &c.*— Together with her *Critical Observations in Anatomy, Medicine, Mathematicks, Musick, Philology, Rhetorick, &c.* The *general Mention of which, is all that must be expected in this short Account.*

CHAP. VIII. *Her spiritual Corresponding with her Friends, by Letters, upon particular Occasions.*

SHE wrote often to her intimate Friends especially to young Ones, to *perswade* them of the *Reasonableness and Benefit of the great Duties of Religion*. To *warn* them against the *Temptations of their Age and Stations*. To *improve* their *Education*. To *excite* them to an *early and exemplary Piety*. To *confute* their *Cavils*. To *impress* upon them the *Obligation of their Baptismal Covenants*. To *satisfy* their *spiritual Doubts*, and *encourage* their *Hopes in G O D*, and *Perse-*

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verance in their *Christian Course*—— The most of these, and the most *considerable*, are suppos'd to be in the Hands of such, whom they *immediately* concerned. Some part of the very few that are come to my *Knowledge*, since her *Death*, are these that follow.

To One impatient under Crosses.

—MY penfive Temper feeds not so much on future as present Troubles. Diversion is my Misery. I never live 'till I get an Hour's Converse with Myself, and with that GOD, in whose Hand my Times are: But when I can turn in and seriously consider, the Cause and Effects of my impatient Struggles under the most just and perfectly wise Disposals of Providence, I am cured for that Day by finding worse Troubles within, than ever I found without. So true is great Mr. Dod's Saying, *viz. Where Sin sits heavy, the Cross sits light.* I cannot but think it *unparallell'd Ingratitude*, that Creatures fall'n from GOD, the chief Good, and final Happiness of Immortal Spirits, and yet restored by GOD Incarnate, should so basely dispute the Tasting of the Cup, the Dregs whereof he drank up himself for Us. What can we suffer from Friends or Enemies, in Body, Soul, Name, or Estate, that he has not waded through and triumph'd over, for our Good, and in our stead? And is not our quickening Head the second *Adam* as powerful to conquer Sin and Sorrow, as the first *Adam* was to convey it? Oh! for a more lively Faith in the great Redeemer, to heal our Souls of this Plague! could *Heathens* say, It was glorious to Live, when it was easier to Die!
and

and cannot we be willing to Live, when all in Life pleases us not? Oh! how unworthy of Christians is such Impatience? I long for Heaven more, for Freedom from such Reluctances, at the Divine Will, than from any Troubles this World makes me.

To One on the Death of a Child.

—I Know your tender Love to your Children, must make a Wound in your Heart when you lose any. But I hope Grace and long Experience of G O D's All-sufficiency, Eternity, and the Unchangeableness of his Love and Covenant, is better to you than your own or your Childrens Lives. And the good Assurance your Daughter left of her entering into Immortal Glory, has set her above our Pity. And as to *our selves*, our short remaining Moments here, and good Hope, thro' Grace, of being shortly with all our departed perfected Friends, should greatly moderate our Sorrows. For why, for so short a Time should we be so much concerned, whether we meet them next on Earth, or in the heavenly Mansions, since the last only can afford us that Joy and Pleasure which is without Alloy or Mixture? If to hear that your Children are well at a Distance on Earth rejoices you, why not to know any of them are well, and can never be otherwise, in Heaven?

To One in Doubt, whether the certain Knowledge of a Christian's State is attainable in this Life.

I Cannot but offer at some Assistance under your seeming Doubt. *Whether a Person might certainly know in what Estate he stands.* If once we can perswade our selves the greatest Good is not attainable, it ceases to be the Object of our Hope and Endeavour. That wicked Men may without doubt conclude themselves such, and consequently in a damnable State, possibly you might easier believe: Than that a Person truly accepting Christ, upon Gospel Terms, may discern that he doth so, and consequently is in a State of Salvation: But that both are to be known, *I think is sufficiently evident from Scripture, since it puts us upon Judging and Trying our selves, and making sure our own Salvation.* And so many of the Saints have affirmed their Knowledge and joyful Evidences of GOD's Grace in them. And our blessed Redeemer himself has laid down this as an evident Title to the heavenly Mansions; If our Hearts are there, our Treasures are also there. Can we imagine the good Spirit of GOD would excite our Desires after such an Inheritance, only to Torment or Deceive us? No surely, He that is gone before to prepare a Place for his Disciples, hath left them his Holy Spirit, not only to fit them for that glorious Inheritance, but also to seal them up to the Day of Redemption, and given them undoubted Pledges and Earnests of their future Possession—— The *major* Proposition is undoubtedly true, He that believes

believes shall be saved; the Doubt will lie in the *Minor*, but upon serious Tryal, you may come to know, that you are the true Believer. That some upon their first Conversion have been able to draw the Conclusion, I have no Reason to doubt, but it is not GOD's ordinary Method to Convince, Convert, and Assure at once. Therefore don't impatiently conclude it is not attainable because not yet attained. But with strenuous Endeavours be still pursuing the making your Calling and Election sure. Always remembring, that it is the same Spirit that works Grace, that alone can shine on it, and discover and give you the clear Knowledge of his Work. Pray hard and be very Thankful for his least Assistance, than which I know not a more effectual Way to gain more. Have a care of Grieving him by continuing in any known Sin, or neglecting any known Duty. If you dally or trifle in your Return to GOD, it will not only make your Case seem doubtful, but like a broken Bone might make you halt for many Years. The smallest Sin if not resisted and mourn'd for, will breed Doubts and Troubles as sure as rotten Flesh doth Worms. Therefore fall to your Work in Earnest, and I can assure you, the sooner you begin, the greater will your Honour and Peace be. Though you may not presently be able to affirm an infallible Certainty of your State, yet, if by such Means you attain a comfortable Hope to encourage future Endeavours, who knows how soon you may Triumph over your conquer'd Enemies!

On the Death of an Intimate Friend.

— I Came hither to close the Eyes of my dear Friend—— And since she might shine no longer amongst sinful Worms here, I bless *GOD*, who brought me to her instructive Death-Bed: Where Faith, Submission, Patience, and almost uninterrupted Joy, in breathing after her dear Redeemer, more than equall'd all I ever saw that lay so long in sight of their last ghastly Enemy. And though I cannot yet pray against sudden Death, yet her steadfast Hope and glorious Conquest, have given me more tolerable Thoughts of languishing Sickness, since in her I saw, that neither the Strength of Pain, or Weakness of the Patient, can hinder a triumphant *Exit*, when *GOD* will make his Joy our Strength.

Against Disputes in Religion amongst young Ones

— I Fear there is One that is very dear to you, has receiv'd no little Injury by some of the Authors you have recommended to him. When I wrote pungently about his Prophaness, he was much allarm'd and penitently confess'd his Sin, and resolv'd upon devoting himself to *GOD*, as his true Felicity. But he said, He had read some Books, and heard some Disputes at home, which so confounded his Mind, that at last he thought there was no *GOD* or Devil, or Religion: Now tho' I am far from supposing it the Design of your Author to form such Notions in him, yet I can never think it Wisdom to put young Heads on disputable Points, when they may be safely edified by plain practical Divinity. I
know

know the promis'd Spirit of Truth directs his Ministers by his Word, and if the Authors you mention have had this Assistance in beating out their Notions on that Forge, it's well; but if what they had form'd in their own Brains is brought to that, and Texts tortured to countenance them, they had need be examin'd by better Heads than mine, lest they should do more hurt than good. I am thankful for Sir P. K. on the Creed, yet if I believed a separate State, a State of Suffering, the Thoughts of Death would make me melancholly. Mr. *Flavel*, and Others, allow it a State of imperfect Happiness, yet no suffering State, because even then we are with Christ in Paradise. Whatever Mr. *L.* thought, I cannot yet be brought to think that such Texts allow either any sleep to the Soul, or any suffering in such a State to the Righteous. In short, I believe the Quarrels of many to be either about Terms or insuperable Difficulties, which neither Side shall understand 'till they get to Heaven. And, for my own Part, I had much rather confute Atheism by holy Walking, than by any accurate Disputing: And while I can taste Religion, let who will talk against it. If your great Mind aims higher, yet put not young raw Heads on what is too hard for them——

Directions how to Instruct a Child.

—**I** Am glad your Brother can so prettily divert you, I wish you Wisdom and Love to instruct him. Be very watchful of his Conversation, and whatever you find faulty, shew him the Evil of it, rather than charge him with it, lest you put him upon Lying to hide his Guilt.
Let

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Let him see you love him e'er you chide him, and are ready to hide or excuse his tolerable Faults. Be very frequent, but not tedious in your Instructions: Often inculcate the Nature and Necessity of Prayer for all we want, and the encouraging Promises of *GOD* to hear. Lisp to him in his own Language what he prays for by his Form, and labour to excite in him a Sense of his sad State by Sin, greater Desires after Grace, and fuller Resolutions and Endeavours after the Life and Power of Godliness. Let some part of his Catechism be daily recited, and what he most imperfectly repeats, be said at his going to sleep, and at his first waking. Talk over the Sermons you hear together in Language adapted to his Capacity. And fail not to beg of *GOD* a Blessing on all your Labour, or else you will do little to purpose. If *GOD* makes you instrumental in the Conversion of your Brothers and Sisters, it will be a great Honour and Comfort, and make the strongest Union amongst you. Take special care of them that are in the greatest Danger. Imitate your godly impartial Mother, who, tho' she lov'd all alike, yet would often say, If she knew to which Child she had convey'd most of her sinful Nature, she would pity and endeavour the Help of that Child most——

To One under great Dejection and Desertion.

—**I**N these dark Hours of your Life, the Silence of your Friends may seem unnatural. I cannot therefore but heartily condole you, and beg you would not imagine your Case to be unusual, or out of the Road of *GOD*'s fatherly Discipline, for what good Christian's Diary did you ever

ever read or hear of, that has no such Lines of Complaints as yours: And no wonder when our Head and Lord Redeemer almost dies with them in his Mouth. Why should we grudge to pledge him in that bitter Cup, whose Soul was sorrowful and fore amazed? Can our Jealousy argue a Dereliction more than his? Are not the Gifts and Callings of *GOD* without Repentance? If your Soul has not been touch'd with the true Loadstone, what makes it stand trembling towards its beloved Point? Is not Love in Desire, and in Lamenting after its beloved Object as truly Love, as when resting in the Enjoyment? If you find much Dross in your best Gold, will you throw away both together? or would you change with one that Hopes without Tryal? I find it a mighty Craft of the old Serpent, when upon serious Search I have found out Wickedness in my Heart, that did not discover itself upon transient Enquiries, to be very ready to perswade me, there was nothing else to be found there. I bless *GOD*, I can at present believe he lies, but how long I shall say so, I know not: For, alas! I have some gloomy Days as well as others, especially under bodily Langours. I doubt not but you address to spiritual Physicians under your present Maladies. Blessed be *GOD*, you have many skilful and faithful Ones. Search not without their Help. And *GOD* send you a Messenger, one of a Thousand, that may shew to you your Uprightness. I know he only that creates the Fruit of the Lips Peace, can make your Help consolatory, yet wait in the Way of instituted Means. And remember it was but a little farther the drowsy Spouse went in her Search, e'er she found her slighted and griev'd Beloved.

loved. I trust your present Temptation to throw away your Hope will not prevail: However, think not of throwing off Duty, especially your Attendance on that comfortable sealing Ordinance, the Lord's Supper, which I have Reason to recommend to all my afflicted tempted Friends, since I find it no small Mercy to go and renew my former Covenant, or if I cannot find my Fidelity therein, to make it a new; for surely GOD doth there renew his Covenant, with every fallen Child of *Adam* that heartily consents, tho' he cannot perfectly reach the Terms according to his Desire. If former stated Times of Communicating afford you not a sufficient Support, be more frequent, since every Lord's Day gives you an Opportunity in the City. Remember my dear disconsolate *Grand-Mother* waited long at these Pools, tho' with sorrow complaining it was to her a sealed Fountain, yet her dutiful Attendance ended in a triumphant Death: Before that Period, I hope to hear you are emerging from under the Waves that now overwhelm you, and by that Time you may be ready to strengthen weak Hands from more glorious Appearances of GOD to your Soul. I beg that the GOD of all Consolation would shine on the Graces he has wrought, and will by his own Methods perfect in your Soul, that when he has tried you, you might come forth as Gold, and meet for the Inheritance of the Saints in Light, where, no doubt of GOD's Love to you, or your's to him, will break your Peace, or interrupt your Joy more

To a Relation on a fine Lady of mean Sense.

—IN this Place of Concourse, I lately met with a vast Company of fine Ladies, but above all the rest, with one of a charming Beauty, strait and tall, a fine Face, glossy dark Hair, &c. all adorn'd with richest *Atlas*, splendid *Diamonds*, finest *Lace*, &c. To this fine Creature, the amazed Beaus address'd, big with Expectation of charming Conversation, agreeable to such an out-side Appearance: But presently the wondering Crowd betray'd such a Disappointment in their sneering Countenances, as made me pity the poor insipid Mortal; and wish, that all I love may study to adorn their Minds, rather than learn the Art of fine Dressing. And while I bemoan'd the *unhappy Fair*, a Friend repeated the following Lines, which possibly may please you, *viz.*

*When Lesbia first I saw, the heavenly Fair,
With Eyes so charming, with that awful Air,
I thought my Heart, that durst so high Aspire,
As bold as his, who snatch'd Cælestial Fire:
But soon as e'er the beauteous Idiot spoke,
Forth from her Coral Lips such Folly broke,
Like Balm, the trickling Nonsense heal'd my Wound,
And what her Eyes enthrall'd, her Tongue unbound—*

So true is the sacred Proverb, *As a Jewel of Gold in a—— so is a fair Woman without Discretion.* And likewise that other, *Favour is deceitful and Beauty is vain, but a Woman that fears the Lord shall be praised—* May I and my dear Relations have the Ornament of a meek and quiet Spirit, and we will envy no Ladies their Beauty or Jewels—

Cautions

Cautions against spiritual Declensions.

— **A** Declining State is incident to the best, and therefore to be fear'd by all: How shamefully have some of our Acquaintance stain'd their Families, and whither have their gradual Declensions at last hurried them—— I know there are many that assert a total Apostacy in some from true Grace, but you and I have been taught better, and can comfortably conclude from G O D's unchangeable Love, Decree, Almighty Power, engaged for Perseverance; and from our Union with Christ, and his constant Intercession for us, that the *Habits* of true Grace cannot be lost: But, alas! what Abatements may there be in the Degrees and Exercise, in the Life and Strength of it! And how sad and deplorable is such a Case? Who can but pity a robust Body reduced to a Skeleton by a pining Consumption? And is less Pity due to Souls declining in their Graces? When ardent Love, strong Desires, humblest Mourning, liveliest Joys, are all withering or choaked with a Confluence of worldly Joys, Cares, or Pleasures! Ah! the Sadness of this State! may I never weep over any of my dear Relations in such a Case! The best are apt to decline in Duty, in their Love and Affection to it; and sometimes find a sad Distance from GOD, a Strangeness to him, and Shiness of him in Prayer, which yet afore has been their greatest Delight and Heart-ease. Surely, restraining of Prayer is a very sad Mark, and when our Hearts don't joyfully answer his Call to seek his Face! And little better when our wandering Spirits are not watch'd, call'd in, and made to ply their
Work,

Work, but flies light on the Sacrifices that us'd to flame : Nay, if but our Chearfulness in Duty should abate, how heavily shall we drive? If what was once our Delight, becomes our Task and Burthenfome? If after Duty no Advantage, no nearer to GOD, no fuller Resolutions, no humbler Resignations, how weary shall we quickly be of our choicest Happiness, for the Enjoyment of some inferior Good, or foul Corruption, which our treacherous Hearts have sily fallen in love with, while we yet profess to be entirely GOD's? There are in the best such Remainders of Corruption, as ever incline to Apostacy, for none are so compleatly sanctified, but the Flesh is still lusting against the Spirit; and Corruption is an active Principle, very importunate, and not easily to be denied: The Temptations of Satan are always assaulting, and our own Corruptions ever ready to side with them: Yea, and GOD's just Desertions often concur; for tho' he does not withdraw his Love and Care, yet for our Neglects he often may, and does suspend his Influence and Assistance, and then what are we?— Let me entreat you not to lose these hasty Lines, 'till you have tried your present Case, whether you are growing or declining. If Grace withers, I am sure so must Comfort. If this be your Case, remember whence you are fallen, and Repent, and do your first Works, and lay fresh hold on the great Redeemer. If your Case be better, bless GOD, and rejoyce my Soul in letting me know it.—

Pleading of GOD's Covenant urged.

—**W**hen my Soul is almost over-whelmed within me for some of my dear Relations, I solace myself in singing that *Hymn* of Dr. Woodroof.

*GOD of my Fathers, and their Seed,
For so thy Covenant is:
And thou wilt keep thy Covenant sure,
To Thousands of Degrees.*

*My Parents, Lord! devoting me,
Upon Thee I was cast:
And from my Mother's Belly thou,
My GOD, in Covenant wast.*

*By all Engagements, and by Vows
Renewed, I am Thine:
And from that Time to this art thou
By the same Title mine.*

*When taken thus into thy House,
Thy Charge I there became:
Thou wast my Father and my GOD,
And then I bore thy Name, &c.*

Surely, if the Blessings of *Abraham* are come on the *Gentiles* by Jesus Christ, what GOD hath spoken to them and our Fathers, is spoken to us, who, by Faith, lay hold on that Covenant: And tho' it runs not so freely in Temporals under the Gospel Dispensation, we have still the double Portion, tho' the younger Children: The elder, indeed, had large and sure Promises of the fertile *Canaan*; and, no doubt, their Hopes and Joys had higher Objects, when they dwelt in Tents, and slept

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slept on Stones, left their Country and Relations: But yet, Life and Immortality was vailed to them, in comparison of what is now brought to Light by the Gospel. I am ashamed to think how *Jacob* lift up his Feet in his Way to *Padan-Aram*, after his Vision at *Bethel*, while I go on so sluggishly in my Way to Heaven, after so many signal Appearances of GOD to me and mine——

Cautions to a Friend about Marrying.

—TIS very odd, when you ask my Opinion in the Matter proposed, that you only give me an Account of the Gentleman's Circumstances, and not of his Character: So far as I know, I must freely own, that I fear the Estate is too great, and likely to prove a Snare to you. Bishop *Hall* affirms, *That Riches have made many worse, but never any better.* I hope you would rather chuse to be better than richer, and that you will never be byass'd by an Estate to an indifferent Choice. You know, I have ever caution'd you, and must caution you still against too great a Fondness for Wealth. Alas! should you have it, how many Things may imbitter it to you? Should you have a churlish *Nabal*, and you could only behold it with your Eyes, and not be suffer'd to do any good with it, how uneasy would that be to your charitable generous Mind? And should the Temper be good, yet if Debts, or Provision for younger Children should cripple a Man's Estate, it's but the Name and not the Thing that you enjoy: And if neither of these happen, yet may not worse? Supposing there's no Piety, nor warm Devotion, but an Aversion to your attending on private Altars, where you have found

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more than all this World can afford you, what Perplexity are you then tied to for Life? I know what Troubles you have met with, but might you not, by avoiding present, plunge yourself into future Difficulties: 'Tis better be miserable by Necessity than Choice. What GOD inflicts is easier born, than what we bring upon our selves—— Let me entreat you to moderate your Desires after worldly Grandeur—— Pardon my Freedom—— If I am apt to be too jealous of you, it is because I love you——

On the Death of a good Lady and Friend.

—**I** Am heartily concern'd for the Country's Loss, and my own, of that excellent Lady; and condole you especially, who had the Honour of her Friendship; I believe, as much as could consist with the Inequality of your Stations in this World; and that Goodness levell'd more than is usual, even in pious Ladies. A Friend, wise, pious, compassionate, secret, &c. is a Rarity enjoy'd, and a Loss seldom repair'd in this World: But, Oh! what a Friend is our Lord Redeemer! not limited to one or few, like our contracted Minds, but condescends to the Title and Offices of a Friend to all his faithful Followers. I am thankful for the Tastes of his Goodness in Creature Friendship; but the utmost Perfection of that is but a faint Shadow of the Divine, and what I find in mine eternal *Lover and Friend* the Lord Jesus Christ, whose Friendship has not the Disparagement which all Creature-Enjoyments have, of being but a short and uncertain Pleasure——

On a Tradesman's casting up his Shop.

—SINCE you pretend to be pleas'd with any of my Scrawles, I will give you a short History of what has pass'd with us this *Christmas*: You remember, I now live with a Tradesman, call'd a *Milliner*, (I suppose from the multitude of Things that such ordinarily Trade in, especially in the Country.) It is a prudent and laudable Custom with him, to cast up his Shop, for the most part once a Year. I love not to be ignorant of any thing that falls in my Way without Trouble; and therefore, to divert my Mind, I have sometimes engaged with him in some little part of this comical Fatigue: The whole of which, is a thorough Scrutiny into all that has been bought and sold, and got by it, and into what remains. In order to this, abundance of Files, of Bills, Letters, and Receipts, besides Books, were to be examined: But my Province was only to assist in Measuring and Contenting (in *English*, to write on every Piece, after measured, what it contained;) the Tryal of Gains was left to themselves, and held them to it Night and Day, and every one was pleasant and chearful at the Conclusion. I expostulated with my Landlord the unnecessary Trouble of this, for one that had no reason to suspect his Circumstances; but was answered, That besides the Pleasure of proving it, their future Trade could not be so successful, easy, and beautiful without it: The Sale of what had been bought, directs to what's best to be bought again, by finding out what had been sold to best Advantage; what had been misplac'd, and thought to have been lost, is now

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in order again, and readily found : Besides, the Gain made a Recompence for the Trouble, and was an help to Thankfulness, &c.—Now, my dear Friends, if we are so wise for this World, why should we be so weak for the other ? And yet how few are there, that with that unwearied Diligence, Dexterity, and Chearfulness, cast up in their spiritual Trade ? I blush at my own Sloath and Folly, and endeavour to commend *Heart-Examination* to my Thoughts by my *Christmas* Diversion. The Result of all my Landlord's Trouble, assures him he has gain'd by last Year's Trade, but can give him only some probable Conjectures how he may thrive the next, together with many Fears of losing by some unfashionable Goods, which he looks upon with heavy Sighs. But if upon serious Search, I can find I have gain'd any true Grace, I am sure of its increase, and that it can never be lost, or become useless. Can I but find Faith as a grain of Mustard-Seed, I can safely conclude, it will grow to a Tree : The Path of the Just, as a shining Light, will shine more and more to the perfect Day. If I sigh over the Weakness of my Grace, I am yet encouraged when I read the Encomiums of my compassionate Redeemer, on the weak Faith of many that addressed to him in the Days of his Flesh—Therefore, my good Friend, let us call in the Assistance of others, and diligently search our Hearts and Ways, and follow it to a comfortable Conclusion, and then my Diversion might be Useful to myself and you—

Upon the Death of a Sister.

—I Thought I could with less Disturbance have parted with a Sister, than I find I can : I
did

did hope that Death would not have begun at the wrong end of the Register-Book; but they are Seniors in the best Sense, who have soonest done their Work, and are first fit for Glory: Tho' I could not have parted with a Sister without Tears, to any distant Country upon Earth, tho' it had been to her own Advantage, yet Reason would have blamed and soon overcome such a fond and foolish Passion: And surely Religion then should do no less, but more, when she is in a far higher and happier Preferment than all this World could pretend to offer. Our All-wise Creator first form'd our massy Lump, and then inspired it; and when he is pleas'd to dissolve the *Compositum*, it is not that either of the constituent Parts should be destroy'd: But the Dissolution, as to the Righteous, with regard to their *Souls*, is immediate *Glory*; and with regard to their *Bodies*, but a Refining, in order to a Re-union: The forsaken Mansion is, indeed, a melancholly Object! and it is very affecting to close the dear Eyes that were wont to delight us with their silent Rhetorick; but we more than water the Body sown in Dust, while we dim our Prospect of their Glory. Why should I wish the Soul in this Body still, merely to say I had a Sister in such a Place? What if Heaven (where she is) be farther off? I am sure, as that is more suitable, so it ought to be nearer to my immortal Part: And may I not still have Communion with her, and with the glorious Company she keeps, by loving, praising, admiring, and adoring the same GOD, tho' I am yet on Earth? May I not rejoyce in the Thoughts of meeting her, among the Spirits of the Just made Perfect? Surely, they have more Courage, better Success, or less Difficulty than I, who can wish that War

protracted——But she has now passed the Pikes, O happy Soul! Her Body, indeed, is sown in Corruption, and cannot defend itself from Worms, and is putrifying and loathsome at present, but it will not be always so. If the innate Desires of Re-union could not perswade me of a Resurrection, yet the infallible Word of *G O D* has assur'd me of it; and that it shall arise, not as it was sown, a natural and sluggish Body, but agil and sprightly, and fit to serve its superior and vigorous Soul. It is a pleasure to me sometimes to think of the Lustre and Activity of glorified Bodies, which rest not either Day or Night, nor suffer any Decays, Imperfections, Pauses, or Interruptions, in their high and happy Employments; but the greatest Pleasure of all, to think of being for ever with the Lord——

To One under great Afflictions and Spiritual Fears.

—**I** Cannot forget my Promises of praying for you, and Writing to you: I daily attempt the one, and wish I could perform it better: And as to the other, I should be glad if my Pen could help your Faith and Patience, under the smarting Rod (I hope I may say) of your heavenly Father, for so it may be, tho' accompanied with angry Frowns: 'Tis true, Afflictions in themselves cannot be Proofs of Son's-ship; but we are fully assured by the sacred Scriptures, that the forest Tryals are very consistent with that Priviledge: The Experience of many of *G O D*'s Favourites confirm it: All the Promises of Support under, Benefit by, and Deliverance from such Troubles, suppose it; yet our guilty Souls
are

are too apt to misconstrue fatherly Chastisements, for the Revenges of any Enemy, or to think there is more Anger than Love in them, and to murmur that they are so long and heavy. But the All-wise Father of our Spirits cannot mistake in measuring, timing, and appointing his Methods of healing Souls: If Guilt makes you fear his Wrath, rather than taste his Love in your Afflictions, you should cast your guilty Soul upon him for promised Rest; and may be well assured, that *GOD* will not exact the Debt from the Offender and the Surety too; Fly daily to that Refuge, that sure Hope, that justifying Righteousness, and then you will find no Fury in *GOD*, how grievous soever your Afflictions are— You have liberty to pray for Pity and Help as well as *David*, who, when he had aching Bones, had a sense of Guilt also, even of scandalous Sins— If your own or others Cries for you seem yet unheard, it might be our Mistake, to urge for present Ease, without a due Respect for future Cure, Sin is the worst Disease, its Cure is to be sought, tho' by the roughest Methods: The Children of *GOD* are agreed in this, and yet can scarce submit the Means to the infallible Physician: Tho' we can trust a Surgeon to apply a Caustick (though of *Lapis Infernalis*) and let it lie his Time, if there be any hope of Cure; yet how hardly can we submit on higher Reason, surer Hope, or happier Experience, to him, whose Word of Truth assures us, that every thing he does shall do us good, both purge away our Sins, and make us Partakers of his Holiness. I must confess, these Lines upbraid my own foolish Choice oftentimes for my self and Friends, but I pray and wait for better Submission to the heaviest Strokes, either on me or them—

Various

Various Dispensations argued and justified.

— I Have been long your Debtor for a very kind and comfortable Letter, which came seasonably to Hand, as I was groaning under great Pain, and sympathizing with others in bitter Affliction: Since then, I bless GOD, I have seen brighter Days, but Clouds have return'd after Rain upon others: And may not all this put together commend the variegated Dispensations of Providence? Had all our Days been *Halcion*, would they have been so safe or useful? Had all been Sable, how disconsolate? Were all the Children in equal Smart, under the Rod together, we should be too ready to make some unworthy Reflection on the All-wise Discipline? Were not all alternately so, we should be ready to suspect their Son-ship? O the Depth of Wisdom, that poor shallow Mortals can never fathom! Yet how proud and peevish when any Thing denied, at our own Time, which we fancy to be good for us! Had I been always well, and at Ease, how chill a Sympathy must I have had with the dear afflicted Members of Christ? Had you been never so, I had wanted your experimental Consolations. And if the brief Hints of this beautiful Variety can afford such Pleasure here, how bright and glorious, how ravishing and sweet, will it be when unfolded in eternal Glory! And why should I be impatient of, or fear the darkest Scene, that shall end in brightest Glory? Yet, with Shame and Sorrow, I confess, the Fear of what I may feel, has been as afflictive to me, as most I have felt: Yea, when I have found good hope of an Interest in GOD, and after a Thousand Experiences of his
never

never-failing Compassions, confuting my guilty Fears. This childish, or rather unchild-like Distemper, I think, encreases with Years, and is partly occasioned by frequent and close Converse with many of my Superiors in Grace, under bitter Afflictions, living and dying: And when I see what is done to the green Trees, I am apt to an excess of Fear what shall be done to the dry. Fain I would cherish an awful, while I subdue a slavish Fear; but this I cannot do of myself, and therefore beg it of the GOD of all Grace, in which I crave your Assistance——

CHAP. IX. *Some Fragments of VERSES which she often repeated, not for their Elegancy, so much as Suitableness to her State and Temper.*

I. An Acknowledgment of Mercies.

IN Nature's Womb thy Fingers did me make,
And from the Womb thou did'st me safely take;
From Breast thou hast me nurs'd my Life throughout,
That I can say I never wanted ought.
In youthful Wandrings thou hast staid my Slide;
In all my Journies thou hast been my Guide.
Thou hast me sav'd from many an unknown Danger,
And given me Favour where I was a Stranger.
In all my Meals, my Table thou hast spread,
In all my Lodgings thou hast made my Bed.
Thou hast me clad with Changes of Array,
And made my House still better every Way.
In all my Troubles thou hast heard my Voice,
In both my Matches thou hast made my Choice.
Oft have I felt the Workings of thy Grace,
And seen, through Christ, thy pleasant smiling Face.
This is the Heaven on Earth, if any be,
For This and All, my Soul thus Praises Thee. A

II. A Reflection upon Age.

DIM Eyes, deaf Ears, cold Stomach, shew
 My Dissolution is in View :
 The Shuttle's thrown, my Race is run,
 My Sun is set, my Work is done ;
 My Span is out, my Tale is told,
 My Flower's decay'd, and Stock grown old.
 The Dream is past, the Shadow's fled,
 My Soul now longs for Christ, my Head.
 I've liv'd to Seventy Six, or nigh,
 GOD calls at last, and now I'll die.

III. Musculus's Swan-like SONG before his Death.

Cold Death my Heart invades, and I must die ;
 O Christ, my everlasting Life, draw nigh !
 Why quiver'st thou, my Soul, within my Breast ?
 Thy Angel's come to take thee to thy Rest.
 Quit chearfully this tottering House of Clay,
 GOD will rebuild it at th' appointed Day.
 I know thy Sins, but let not them be urg'd,
 All those have with the Blood of Christ been purg'd.
 Is Death affrighting ? True ; but yet withal,
 Remember Christ, thro' Death, to Life doth call :
 He'll Triumph over Satan, Sin, and Death,
 Therefore with Joy resign thy dying Breath.

IV. The benighted Soul encouraged.

Where art thou now ? Thy Day is Night ;
 Be not afraid, thou still art right :
 The Way to Heaven lies by the Gates of Hell ;
 Chear up, Believe, and all shall yet go well.

V. The

V. The Passing-Bell.

Come, honest Sexton, take thy Spade,
 And let my Grave be quickly made:
 Thou still art ready for the Dead,
 Like a kind Host to make their Bed:
 I now am come to be thy Guest,
 In some dark Lodging give me Rest:
 I'm very weary, full of Pain,
 And of my Pilgrimage complain;
 On Heaven's Decree I waiting lie,
 And all my Wishes are to die.
 Hark! hark! I hear my Passing-Bell!
 I hear my Passing-Bell! Farewel!
 Farewel! my loving Friends, Farewel!

CHAP. X. *Some few Stanza's out of some
 of those many HYMNS and PSALMS, which
 she had committed to Memory, and would
 often repeat with Peculiar Pleasure.*

Mr. WATTS's Hymns, B. I. H. 5.

THE dear Delights we hear enjoy,
 And fondly call our own;
 Are but short Favours borrow'd now,
 To be repaid anon.

Peace all our angry Passions then,
 Let each rebellious Sigh,
 Be silent at his Sovereign Will,
 And every Murmur die.

If smiling Mercy crowns our Lives,
 Its Praises shall be spread;
 And we'll adore the Justice too
 That strikes our Comforts dead.

H.6

H. 6.] Great G O D, I own thy Sentence just,
And Nature must decay;
I yield my Body to the Dust,
To dwell with Fellow-Clay.

H. 15. Let me but hear my Saviour say,
Strength shall be equal to thy Day;
Then I rejoice in deep Distress,
Leaning on All-sufficient Grace.

H. 17. O for an overcoming Faith,
To cheer my dying Hours;
To Triumph o're the Monster, Death,
And all his frightful Powers!
If Sin be pardon'd, I'm secure,
Death hath no Sting beside;
The Law gives Sin its damning Power,
But Christ my Ransom dy'd.

H. 86.] How should the Sons of *Adam's Race*,
Be pure before their G O D?
If he contend in Righteousness,
We fall beneath his Rod.
To vindicate my Words and Thoughts,
I'll make no more Pretence;
Not one of All my thousand Fau'ts,
Can bear a just Defence.

H. 87.] O may thy pardoning Grace be nigh,
Lest we should Faint, Despair, and Die!
Thus shall our better Thoughts approve,
The Methods of thy chastening Love.

H. 103.] Firm as his Throne, his Promise stands,
And he can well secure,
What I've committed to his Hands,
'Till the decisive Hour.

Then

Then will he own *my* worthless *Name*,
 Before his Father's Face;
 And in the *New Jerusalem*,
 Appoint *my* Soul a Place.

H. 131.] Dear Father, let me never be
 Joyn'd with the boasting *Pharisee*;
 I have no Merits of my own,
 But plead the Sufferings of thy Son.

H. 146.] O let me climb those higher Skies,
 Where Storms and Darknes never Rise!
 Where Christ displays his Power abroad,
 And Shines and Reigns Incarnate GOD.
 Nor Earth, nor Seas, nor Sun, nor Stars,
 Nor Heaven his full Resemblance bears;
 His Beauties we can never trace,
 'Till we behold him Face to Face.

B. 2. H. 3.

Why do we mourn, departing Friends?
 Or shake at Death's Alarms?
 'Tis but the Message Jesus sends,
 To call them to his Arms.

Are we not tending upwards too,
 As fast as Time can move?
 Nor would we wish the Hours more slow,
 To keep us from our Love.

The Graves of all his Saints he blest,
 And softened every Bed;
 Where should the dying Members rest,
 But with the dying Head?

H. 20.] Why is my Heart so far from Thee,
 My GOD, my chief Delight!
 Why are my Thoughts no more by Day
 With Thee, no more by Night?

Why

Why should my foolish Passions rove?

Where can such Sweetness be,
As I have tasted in thy Love,
As I have found in Thee?

Trifles of Nature, or of Art,
With fair deceitful Charms,
Intrude upon my thoughtless Heart,
And thrust me from thy Arms.

Wretch that I am! to wander thus,
In chase of fond Delight!

Let me be fasten'd to thy Cross,
Rather than lose thy Sight.

Make haste, my Days, to reach the Goal,
And bring my Heart to Rest,
On the dear Center of my Soul,
My GOD, my Saviour's Breast.

H. 25.] My drowsy Powers, why sleep ye so?
Awake my sluggish Soul!
Nothing has half thy Work to do,
Yet nothing's half so dull.

H. 48.] How vain are all Things here below!
How false and yet how fair!
Each Pleasure hath its Poison too,
And every Sweet a Snare.
And dearest Joys, and nearest Friends,
The Partners of our Blood,
How they divide our wavering Minds,
And leave but half for GOD.

The Fondness of a Creature's Love,
How strong it strikes the Sense!
Thither the warm Affections move,
Nor can we call them thence.

Dear Saviour, let thy Beauties be
My Soul's eternal Food;

And

And Grace command my Heart away
From all created Good.

H. 50.] Now let the Lord, my Saviour, smile,
And show my Name upon his Heart;
I would forget my Pains a while,
And in the Pleasure lose the Smart.

But, oh! it swells my Sorrows high,
To see my blessed *Jesus* frown;
My Spirits sink, my Comforts die,
And all the Springs of Life are down.

Yet, why, my Soul, why these Complaints?
Still while he frowns, his Bowels move;
Still on his Heart he bears his Saints,
And feels their Sorrows and his Love.

H. 54.] My G O D, the Spring of all my Joys,
The Life of my Delights;
The Glory of my brightest Days,
And Comfort of my Nights.

H. 61.] My Soul, come meditate the Day,
And think how near it stands,
When thou must quit this House of Clay,
And fly to unknown Lands.

H. 102.] No, I'll repine at Death no more,
But with a chearful Gasp resign,
To the cold Dungeon of the Grave,
These dying, withering Limbs of mine.

Let Worms devour my wasting Flesh,
And crumble all my Bones to Dust;
My G O D shall raise my Frame anew,
At the Revival of the Just.

Break, sacred Morning, thro' the Skies,
Bring that delightful dreadful Day;
Cut short the Hours, dear Lord, and come,
Thy ling'ring Wheels, how long they stay!

H. 145.] I love the Windows of thy Grace,
Through which my Lord is seen;
And long to meet my Saviour's Face,
Without a Glass between.

O that the happy Hour were come,
To change my Faith to Sight!
I shall behold my Lord at Home,
In a diviner Light.

Haste, my Beloved, and remove
These interposing Days!
Then shall my Passions all be Love,
And all my Pow'rs be Praise.

Mr. WATT's Psalms. Psal. 3.

Tir'd with the Burdens of the Day,
To thee I rais'd an Evening Cry:
Thou heardst when I began to Pray,
And thine Almighty Help was nigh.
Supported by thine heavenly Aid,
I laid me down and slept secure:
Not Death should make my Heart afraid,
Tho' I should wake and rise no more.

Psal. 16.] Though in the Dust I lay my Head,
Yet, gracious GOD, thou wilt not leave
My Soul for ever with the Dead,
Nor lose thy Children in the Grave.

My Flesh shall thy first Call obey,
Shake off the Dust, and rise on high;
Then shalt thou lead the wond'rous Way,
Up to thy Throne above the Sky.

Psal. 17.] This Life's a Dream, an empty Show,
But the bright World, to which I go,
Hath Joys substantial and sincere;
When shall I wake, and find me there?

Oh! glorious Hour! O bless'd Abode!
I shall be near, and like my GOD!

And

And Flesh and Sin no more controul
The sacred Pleasures of my Soul.

My Flesh shall slumber in the Ground,
'Till the last Trumpet's joyful Sound;
Then burst the Chains with sweet surprise,
And in my Saviour's Image rise.

Psal. 18.] That Sin that close besets me still,
That works and strives against my Will;
When shall thy Spirit's sovereign Power
Destroy it, that it rise no more!

Psal. 23.] Tho' I walk thro' the gloomy Vale,
Where Death and all its Terrors are;
My Heart and hope shall never fail,
For G O D, my Shepherd's, with me there.

Psal. 71.] Let me thy Power and Truth proclaim,
To the surviving Age,
And leave a Sav'our of thy Name,
When I shall quit the Stage.

Psal. 84.] Bless'd are the Saints, who sit on high,
Around thy Throne of Majesty;
Thy brightest Glories shine above,
And all their Work is Praise and Love.
Bless'd are the Souls that find a Place,
Within the Temple of thy Grace;
There they behold thy gentler Rays,
And seek thy Face, and learn thy Praise.

Pf. 89.] The sacred Truths G O D's Lips pronounce,
Shall firm as Heav'n endure;
And if he speaks a Promise once,
Th' eternal Grace is sure.

Ibid.] My Covenant I will ne'er revoke,
But keep thy Grace in mind,
And what eternal Love hath spoke,
Eternal Truth shall bind.

Psal. 90.] Our Vitals with laborious Strife,
 Bear up the crazy Load,
 And drag these poor Remains of Life,
 Along the tiresome Road.

Our Souls would learn the heavenly Art,
 T' improve the Hours we have,
 That we may act the wiser Part,
 And live beyond the Grave.

Psal. 92.] Then shall I see, and hear, and know,
 All I desir'd, or wish'd below;
 And every Power find sweet Employ,
 In that eternal World of Joy.

Psal. 119.] When Nature sinks, and Spirits droop,
 Thy Promises of Grace
 Are Pillars to support my Hope,
 And there I write thy Praise.

Ibid.] Father, I bless thy gentle Hand;
 How kind was thy chastising Rod,
 That forc'd my Conscience to a Stand,
 And brought my wandering Soul to GOD!

Psal. 139.] Lord! search my Soul, try ev'ry Thought,
 Tho' my own Heart accuse me not,
 Of walking in a false Disguise,
 I beg the Tryal of thine Eyes.

Psal. 144.] When Sin and Hell their Force unite,
 GOD makes my Soul his Care,
 Instructs me to the heavenly Fight,
 And guards me thro' the War.

A Friend and Helper so divine,
 Doth my weak Courage raise;
 He makes the glorious Victory mine,
 And his shall be the Praise.

Psal. 146.]

Psal. 146.] I'll praise my Maker with my Breath,
And when my Voice is lost in Death,
Praise shall employ my nobler Powers;
My Days of Praise shall ne'er be past,
While Life, and Thought, and Being last,
Or Immortality endures.

A
SERMON

Preach'd on the

Death *and* Funeral

OF

Mrs. Elizabeth Bury.

And when my Voice is lost in Death,
While I live, and Thought, and Being last,
Or Immortality continued, all
My Days of Praise shall never pass,
Praise shall employ my nobler Powers;
And when my Voice is lost in Death,
Praise shall employ my nobler Powers;
And when my Voice is lost in Death,
Praise shall employ my nobler Powers;



ON




Death and Funerals

Mrs Elizabeth Bury.



To the Reverend
Mr. Samuel Bury.

Honoured and dear SIR,

 *I was a great Respect you put upon your old unworthy Friend and Brother, when you singled me out to Preach among you, upon the sorrowful Occasion of Mrs. Bury's Death and Funeral: You have done me still a greater Honour, in suffering so plain a Discourse to wait upon that excellent and most affecting Account you have given of her Life and Character.*

I think you have no Reason to fear the Censures of the Age, vain and conceited as it is; they that will peruse your Narrative, will find such Things in it, as must certainly strike upon whatever of Conscience yet remains with them: As for those that make Religion their Business, I am well assured they cannot but receive it with unusual Pleasure and Advantage. It is a Life that will condemn the World: It is a Life that will convince and shame many, whose Hearts are upright with GOD; but while they blush at their own Failures, they will rejoyce at the Discoveries of such Beauties of Holiness and Riches of Grace.

And when my Voice is lost in Death
I shall employ my nobler Powers
My Days of Trill shall never pass
While I live, and Thought, and Being last
Of Immortality continues
And I shall live in the
And I shall live in the



And I shall live in the
And I shall live in the

SEER



Presented to the

Death and Funeral

OF

Mrs Elizabeth Bury


And I shall live in the



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206 To the Reverend Mr. Samuel Bury.

You have been kind to us all, in communicating so much of the excellent Life and Soul of your dearest Relation: You would not have done well, had you kept it all to yourself, the Light is too great to be put under a Bushel; she was born, and born again to be an Example, and who knows how many in this sloathful Age may be hereby stirred up to an holy Emulation?

It was some Satisfaction to myself to hear the Text I had chosen was so often mentioned by her, and with so much Pleasure: I have long thought it to be a most comprehensive and important Scripture; I take Shame to myself, that I have not managed it better, and yet I hope, and pray that GOD will not wholly withhold his Blessing from the weak Endeavours of,

Your affectionate Servant,

and Fellow-Servant,

W. TONG.

Mrs.

Mrs. Elizabeth Bury's Funeral Sermon.

2 TIM. I. xii. Latter Part.

For I know whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him against that Day.

IT is an awful and unexpected Providence that has called me to speak unto you this Day: You see the Persons and Families of Ministers are as obnoxious to Death as others; those who make it their whole Study and Business to build up the House of GOD, must subject themselves to the Father of Spirits when he thinks fit to pull down theirs. And if the breaking up of our Families here below shall contribute to the making up of the great Assembly above, what have we to do but to bow our Knee to the GOD and Father of our Lord Jesus Christ, of whom the whole Family, both in Heaven and Earth, is named?

You

You are all sensible that our honoured Brother and Companion in the Kingdom and Patience of our Lord Jesus, is now, by Death, deprived of the dearest Partner of his Cares and Comforts; but it is hardly possible for you to know how great a Loss he hath sustained: I mean, with respect to those excellent Qualifications, natural and gracious, with which the great GOD had so amply endowed her.

I must restrain myself from going so far into her Character, as my long Acquaintance with her, and high Esteem for her would prompt me to: Should I tell you, that by the Advantage of a liberal and genteel Education, a quick and comprehensive Genius, cultivated by great Application, she was able to consult her Bible in the Original Languages, and to judge as well, and discourse as clearly, in almost every Science, sacred and humane, as most Persons of the Age: You must either think me extravagant in the Account, or you must conclude, that in rational and religious Attainments, there is neither Male nor Female, but Christ is all and in all.

I am persuaded, those that have had the Opportunity to observe her relative Piety, her admirable OEconomy, her wise and faithful Friendship, will not blame me, as saying a partial or invidious Thing, if I apply to her those great Words of the Royal Preacher, *Proverbs xxxi. 29. Many Daughters have done vertuously, but thou hast excelled them all.*

But that which both my Text and Design leads me more directly to observe, is that firm and constant Reliance upon the great GOD and our Saviour Jesus Christ, which enabled her to improve Life to so much Advantage, and to encounter

counter Death with such holy Comfort and Courage, *For she knew whom she had trusted, and was persuaded He was able to keep [the great Depositum] that which she had committed to Him against that Day.*

In this Portion of Scripture, the Apostle *Paul*, who was now a Prisoner in *Rome*, endeavours to fortify *Timothy*, and others, against the Scandal of the Cross: He had already suffered much, and he daily expected to suffer more; but none of them ought to take Offence at his Afflictions, for he suffered in an honourable Cause, such as the best Men in the World need not be ashamed of; it was for preaching among the *Gentiles* that everlasting Gospel, by which Life and Immortality are brought to Light, *ver. 10, 11.* And then he had those sweet and strong Supports under his Sufferings, as kept him from any Disturbance and Confusion of Mind, and enabled him in holy Serenity and Patience, to possess his Soul, *ver. 12.*

Now it must be worth our while to enquire what it was that gave him that Calmness and Comfort in the Views of a cruel Death; why, he had settled his great Concerns in a safe Hand, by a special Trust, and now he was prepared for all Events; *I know whom I have trusted, &c.*

Where we may observe two Things;

I. The prudent Course that he had taken to secure his most valuable Interests.

II. The Satisfaction he took in reviewing what he had done; *I know whom I have trusted, &c.*

First,

First, The prudent Course and Care he had taken to secure his most valuable Interests in a safe Hand, by a special Trust.

Here we must distinctly consider,

1. The Matter of the Trust, the *Depositum*.
2. The Trustee.
3. The Deed of Trust ; And,
4. The Uses of the Trust.

First, The Matter of the Trust, or the Thing entrusted : It is only express'd in general in the Original, we are not told distinctly what it was, and therefore some have thought he meant the Gospel : Christ had committed that Dispensation to him, 1 Cor. ix. 17. and he had been faithful in it, but now was an Ambassador in Bonds, ready to be offered up ; and out of a great regard to the Progress and Success of the Gospel, when he could no more promote it himself, he recommit-
ted it to him from whom he had receiv'd it, believing that his Lord and Saviour, whose Interest it was, would not suffer it to sink in the World, but would raise up others to carry it on, when he was laid in the Dust.

And doubtless, this must lyewith great Weight upon the Spirit of the Apostle : They that believe the Gospel, and have known by Experience the Truth, and Power, and Excellency of it, will be greatly concern'd, that when they die, it may live and flourish. It was the Desire of *Moses*, when he saw himself and the Men of his Generation

ration

ration dying in the Wilderness, that the Work and Interest of GOD might live and prevail, *Psal. xc. 16. Let thy Work appear to thy Servants, and thy Glory to their Children.*

But I can hardly think this to be the Apostle's Meaning; the Gospel is often said to be committed by Christ to Men, but never, that I know of, said to be committed by Men to Christ.

Not to mention other Conjectures, it seems to me, that the Thing entrusted was the Soul, and its everlasting Happiness; this was every way fit and worthy to be made the Matter of so solemn a Trust: For we all know, whatever prudent Men take care to have settl'd and secur'd by a Deed of Trust, has these two Properties in it, it is something of *Value*, and something in *Danger*.

I. Something of Value: No wise Man will be at the trouble of securing that by a special Trust, which is in itself, and to him, a trivial and worthless Thing: It is certain, the Soul is of a sufficient Value to make it fit to be the Matter of this sacred Trust: I must not enlarge upon this Subject, the Value of the Soul, how excellent it is upon the account of its Nature, Faculties, and Duration, I shall satisfy myself at present only to suggest, that our *Souls* are our *Selves*, and when they are lost, all is lost with us; and that a Soul lost *under the Gospel*, is lost *irrecoverably*.

Our Souls are our selves, so much the best part of our selves, that they may well give Denomination to the Whole. You will observe, that whereas the Evangelist *Matthew* renders the Words of Christ, *What shall it profit a Man if he gain the whole World, and lose his own Soul*, Chap. xvi. 26. *Luke* puts them thus, *What is a Man advantaged*

advantaged, if he gain the whole World, and lose himself, or be a Cast-away: If the Soul be lost, the Man is lost, he is cast away, there is nothing saved where the Soul is lost, Luke ix. 25.

And a Soul lost *under the Gospel*, is lost *beyond all Recovery*. We were all by the Sin of our Nature brought into a lost State, according to the Tenor of the first Covenant; but that Loss was not irrecoverable, G O D devised a Means that his Banished might not be for ever expelled from him; but if we be lost in Impenitency and Unbelief, rejecting the Gospel-Salvation, there remains no more Sacrifice for Sin; *What shall a Man give in exchange for his Soul?* He has despised the only sufficient Ransom, and if he could gain the whole World, at the Expence of his Soul, he could not, at the Expence of the whole World, recover that lost Soul again, and therefore has made an undoing Bargain. Now a Thing of such Value deserves to be secured in the most effectual Manner.

2. Something in Danger: The very Nature of a Security supposes this, that without special Care taken, we shall sustain great Loss; do I need to tell you, that our Souls, which are so precious, are in danger of being lost for ever? I will not insist upon the Danger they are in from the Allurements of this present World, which, while they caress the Soul of Man, most insidiously endeavour to defile and destroy it; nor shall I enlarge upon the Danger our Souls are in from the Temptations of the Devil; we are not ignorant of his Devices, he is very skilful, and has been very successful in the Destruction of precious Souls: He was more than a Match for Man in Innocency, and has, in particular Instances, shamefully

shamefully baffled some of the best Men that ever lived upon the Earth, who have carried their Wounds with them to their Graves; but that which I shall offer to your Thoughts on this Point is, that the *Soul* of Man is in the greatest Danger from *itself*: We justly think those Persons in great danger of being Ruined, that have in themselves a strong Inclination to such Company, and such a Course of Life, as would be ruinous to them. What can save that Man that is bent upon his own Destruction? This is our Case by Nature, our Minds and Consciences are so depraved, that if we be left to our own Counsels and Propensions, we shall certainly destroy our selves, and therefore it is necessary for us to put it out of our own Power, to put our selves into better Hands than our own; some profuse Persons have had so much Prudence left them, that, knowing their own Weakness, they have settled their Estates in Trust, that it might not be in their own Power to ruin themselves and their Families: Why should the Children of this World be wiser in their Generation, than the Children of Light? Surely, we should all guard against the evil Inclinations of our own Hearts, and not only keep them with all diligence our selves, but commit them into the Hands of one who is able to keep them from those evil Persons, our selves. When *David* found how the Cruelty, Ingratitude, and Perfidiousness of *Saul* tempted him to Impatience and Revenge, he apply'd himself to GOD for his Security, not only from *Saul*, but from the irregular Passions of his own Mind, *Psal. xxxi. 5. Into thy Hands I commend my Spirit; thou hast redeemed me, O Lord, G O D of Truth.*

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I proceed in the next Place to consider,
Secondly, The Trustee: And who was that? The Apostle himself knew who it was, *I know whom I have trusted*, &c. but he has not expressly told us, and yet it is no difficult Thing to discover who he means; it must doubtless, be our Lord and Saviour Jesus Christ, he is the next Antecedent mentioned in the tenth Verse; and he is every way fit for such a Trust, and worthy of both, as he is GOD our Maker, and the Lord our Redeemer.

I. As he is *GOD our Maker*; none but the Father of our Spirits is able to discharge so great a Trust: when therefore the Apostle *Peter* advises the Persecuted Believers to commit the keeping of their Souls to GOD, he mentions him under the Title of a *Faithful Creator*, 1 Pet. iv. 19. thereby sufficiently teaching us, that he only that made our Souls can safely keep them, and therefore he only is fit to be entrusted with them. He that is able to keep the Soul of Man, must be perfectly acquainted with all its Dangers and Disorders: Now the Heart is deceitful above all Things, and only thoroughly known to the most high GOD; our own Hearts often deceive us, the very Disciples of Christ were greatly mistaken in the present Frame of their own Hearts, when they thought they were acted by a Spirit of Zeal for Christ; he who knew them better than they knew themselves, saw that they were acted by Pride, Passion and Revenge, and roundly told them, *Ye know not what manner of Spirits ye are of*, Luke ix. 35.

Besides,

Besides, he who is able to keep the Soul, must be superior in Wisdom and Power to all the Enemies of the Soul put together; and what Legions of Enemies encamp about the Souls of GOD's People, and how great is their Subtilty and their Strength? If he that is in Believers were not greater than he that is in the World, they, like the rest of the World, would be led Captive by Satan at his Will. When *Joshua*, the High-Priest, stood before the Lord, Satan stood at his Right-Hand to resist him [*Hebr.* to be an Adversary to him] what Help now has *Joshua* against so formidable an Enemy? No other but the Lord himself—*The Lord said unto Satan, the Lord rebuke thee, Zach. iii. 1, 2* He was not put under the Protection of the good Angels, but GOD himself stood up for him.

2. As he is the *Lord our Redeemer*: When we consider Christ as GOD, we have full Assurance that he is able to keep us; but what Reason have we to believe that he will undertake the Trust, especially since we cannot now commit unto him Spirits so clean and innocent, as the Soul of Man was at his first Creation; could we do so, we might have Encouragement from that Relation of a Creator, in which GOD stood to us, to put our Souls into his Hands, the Souls that he has made; but now Sin has made us so unlike what we were at first, that if we cannot look upon GOD in some other Relation than that of a Creator, we may question whether he will accept of the Trust we repose in him: He might justly say, *This is a People of no Understanding, therefore he that made them will not have Mercy on them, and he that formed them will shew them no Favour, Isa. xxvii. 11.* Tho' he made them and

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formed

formed them, yet that will not now entitle them to his Favour, for he did not make them that filthy foolish People which now they are.

It is therefore become absolutely necessary, in order to our putting such Confidence in GOD, that we should view him in some other Relation than that of a Creator, and in such a one as carries in it some Discoveries of Mercy and Favour to fallen Man: And in this View, GOD has placed himself before us in the Face and Person of Jesus Christ, as our Redeemer and Saviour; which supposes us to be Sinners, and provides a Refuge for us, that Iniquity may not be our Ruin: So that now we are encouraged to come to GOD in Christ, not only *although* we are Sinners, but *because* we are Sinners; for he has taken this Office upon him, for the sake of Sinners; the Whole need not a Physician, but they that are Sick; his Name is Jesus, for he saves his People from their Sins—— And he would never have undertaken such an Office had he not been both willing and well pleased to perform it, for all those that come unto and confide in him.

Accordingly we find, when any of the Servants of GOD have gone about this great Concern of committing themselves into the Hands of GOD, they have fixed their Eye upon him as their Redeemer, in the Place before mentioned, *Psal. xxxi. 5. Into thy Hands I commend my Spirit; thou hast redeemed me, O Lord, GOD of Truth.* And when Stephen was offering up his Life and Soul to GOD in Martyrdom, he saw the Glory of GOD, and Jesus Christ at the Right-hand of that Glory; but he does not immediately address himself

to that abstracted Divine Glory of the **G O D**-**H E A D** as such, but unto **G O D**, as in Christ, *Lord Jesus receive my Soul*, Acts vii. ult. In all our federal Transactions with **G O D**, we are to consider Him as *Immanuel*, **G O D** with us, and then we can no more doubt of his Mercy than of his Power, for **G O D** is in Christ, reconciling the World to himself. We now go on to

Thirdly, The Act or Deed of Trust, by which this great Settlement is made; and that, in general, is the Covenant of Grace, as believed and consented to by us: **G O D** has made and published an everlasting Covenant, that was his own Act; our Part is to assent and consent to this Covenant, and then it becomes a Deed of Trust and Security for us——It is our Part I am chiefly to explain; and here in general I would observe,

1. It must be our own personal Act: I mean not hereby to exclude the Agency of Divine Grace making us willing, for we are saved by Grace, thro' Faith, and that not of our selves, it is the Gift of **G O D**, *Eph. ii. 8*. But my Meaning is, we must not depend upon what our Parents have done for us, to the Neglect of our own Duty——Our Parents gave us up to **G O D** in our Infancy; the Covenant of Grace was then sealed to us, and is not this our sufficient Security? Why, if when we come to be capable of it, we renew that Covenant between **G O D** and our own Souls, and make it our own Act and Deed in Sincerity and Truth, then this great Settlement is made——But a Baptismal Covenant not renewed, is in effect a Covenant renounced, and so can never be a Security to us.

2. It must be an inward Act: I mention this because we are all too ready to trust to Forms and external Transactions; I fear many take it for granted, this Deed of Trust is made because they have been often at the Lord's Table, and have there performed those solemn Rites that Christ has appointed as the Seal of the Covenant: And, indeed, if those outward Actions have been attended with suitable Affections, if there have been inward Acts of the Soul corresponding with the outward Expressions, then the Deed is duly executed; it is Authentick, and is filed up in the Book of GOD's Remembrance, and is Matter of Record: But if the inward Act of the Soul be wanting, it is so far from being our Security, that it is a high Provocation to the holy and jealous GOD.

3. It is a complex Act, and consists of several Parts: There must be a rescinding all Covenants and Agreements with Sin and Death; for by our Apostacy from GOD, both Original and Actual, we have entered into a Confederacy with Sin and Satan; not explicitly, but by just Construction, we have yielded our selves Servants to Sin: This Covenant must be cancelled with Grief and Shame, and Self-Abhorrence, or else, when we think to plead the Covenant of GOD, the Devil will set up this old Deed, and claim and seize by Vertue of it: This now is the Work of Gospel-Repentance, and it is of absolute Necessity.

And further, there must be a renouncing of all Trust and Confidence in Creatures, our selves, and others; we must be taken off from our own Bottom, and thoroughly convinced that in our selves we have neither *Righteousness* nor *Strength*
to

to be depended upon ; for every Degree of Self-Dependance, or Creature-Dependance, is departing so far from the living GOD.

Then there must be an entire Resignation of our whole selves to the Lord Jesus Christ, as the Lord our Righteousness, humbly resolving in his Grace and Strength, that henceforth we will no longer live to our selves, but to him that died for us. This is the essential and the effective Act in this great Affair ; and it is the great Work of GOD to bring a Sinner to this unreserved Resignation, to resolve his own Will into the Will of Christ ; *Other Lords have had Dominion over me, but henceforth I will only be called by thy Name,* Isa. xxvi. 13.

This Resignation must be followed with an humble Reliance on Christ for Righteousness and strength, resolving not to look for Salvation from any other, but firmly believing he is able to save to the uttermost all that come to GOD by him : And there must be a strict regard to all the Means and Methods of Salvation appointed by Christ.

All these Things must be transacted ; first, secretly in the Conscience, and then solemnly in the Courts of GOD, sealed and witnessed there : Tho' I do not say, this publick Declaration is absolutely necessary to Salvation, yet it is a required Duty, and the Neglect thereof, if it does not vacate, will very much *weaken* our Evidences for Heaven ; *Rom. xii. 1. I beseech you by the Mercies of GOD, that ye present your Bodies a living Sacrifice, holy and acceptable to GOD, which is your reasonable Service.* I now proceed to,

Fourthly, The Uses of the Trust, which are couched in those Words to keep——against that Day.

Here is a certain remarkable Day pointed at, as what the Apostle had his Eye very much upon, in making this great Settlement, which he calls *that Day*: This he mentions in his Prayer for *Onesiphorus*, ver. 18. and in the fourth Chapter of this Epistle, ver. 8. it seems it was a Day much thought of, much spoken of, and much expected by the Believers of that Age; it seems to intend, the Day in which they must appear before the Judgment-Seat of Christ, whether at the Time of their Dissolution, or of the Dissolution of all Things: Both these Days agree in this, that they are the Days in which we must give up an Account to GOD of all Things done in the Body, and must receive our Sentence from him, either of Absolution or Condemnation. Now, since this is done at the Day of Death, with respect to every one severally, our dying Day may very well have this Accent put upon it, and be called *that Day*.

And then the Uses of the Trust will be these two;

1. To be saved from Sin while we are in this World, and to be guided and sanctified, and established to the end of our Days: And,
2. To be saved from Hell, when we enter upon the other World, and to be put into Possession of the heavenly Inheritance.

These are the great Ends and Uses of this solemn Deed of Trust; and they are of such a Nature and Importance, that they deserve to be secured in such a manner. These two Uses of this Trust we often find mentioned together in the Holy Scripture, as what the Hearts of wise and good Men are very much set upon, and with great Reason.

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We have them in the Twenty-third Psalm, ver. 23. *Surely Mercy and Goodness shall follow me all the Days of my Life, and I will dwell in the House of the Lord for ever.* I know the last Clause may be understood of the Psalmist's Resolution to pay a constant Attendance in the House of GOD on Earth : But since he knew that GOD had a House in Heaven, where there were Mansions for his People, and where they must dwell for ever, I cannot doubt but that he carried his Thoughts so far ; and then we have the two Uses of this great Trust, first, *That Goodness and Mercy may follow us all our Days*, whether our Days here be few or many, whether they be prosperous or afflictive, yet that the Mercy and Goodness of GOD may follow us thro' them all ; and then, that when our Days here shall be accomplished, and we must go thro' the Valley of the Shadow of Death, *we may dwell in the House of the Lord for ever.*

Another Place where these Uses of the Trust are mentioned together, is Psalm xli. 12. *As for me, thou upholdest me in mine Integrity, and settest me before thy Face for ever.* We commit our selves to our GOD and Saviour upon this special Trust and Confidence ; first, *That he will uphold us in our Integrity*, while we are in this World, in the midst of all the Temptations we meet with to draw us away from GOD ; and then, *That he will set us before his Face for ever* : That he will take us into his Presence in Heaven, where we may behold his Face in Righteousness, and be satisfied with his Likeness.

We meet with them again in Psalm lxxiii. 24. *Thou shalt guide me by thy Counsel, and afterward receive me to thy Glory* : For these Ends we place

our Trust in GOD; first, *That he will guide us by his Counsel*, while we are in the Wilderness of this World, where there are so many By-Paths, and it is so difficult to find, and keep the right Way, that we may hear the Voice behind us, saying, *This is the Way, walk in it*, when we turn to the Right Hand or to the Left; and then, when we come to the Borders of Eternity, *that he would receive us into Glory*; that he who has been our Guide to Death, would be our GOD for ever and ever, as the same thing is express'd, *Pf. xlviii. 14.*

We find them mentioned together in *Eph. v. 27, 28.* *That he might sanctify and cleanse his Church with the washing of Water by the Word*, that relates to the present State; and then, *That he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing*; that, I suppose, will be allowed to relate to the future State.

We meet with them again, *Eph. vi. 13.* *That ye may be able to withstand in the evil Day, and having done all to stand.* We commit our selves to the Lord Jesus, that thro' him, we may withstand all the Temptations and Oppositions we meet with in the evil Day of Life; and that having done all, we may stand justified and crowned by him in the other World.

I shall add but one Place more, and that is *Jude, ver. 24.* *Now unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding Joy.* These are the two great Ends and Uses of the Trust; first, that GOD would keep us from falling while we are in this World, falling into Sin, falling into Error and Infidelity; and when he has done so, he would present us faultless before the Presence of his Glory with exceeding Joy.

All

All this is included in those few Words, to keep the *Depositum* against *that Day*, that important and decisive Day, when we leave one World and enter upon another, finish one Life and begin another: To be kept in the Fear and Favour of GOD to that Day, and to be accepted by him at that Day, is the Sum and Substance of all the Christians Desires and Hopes; and that, in these, he may not be disappointed, he commits the keeping of his Soul unto GOD, as unto a faithful Creator and Saviour.

But tho' the Soul be the great *Depositum*, yet the Body is not to be excluded, nor wholly overlooked in this Deed of Trust; for there is a Day when the dead Bodies of Saints shall be raised up in great Beauty and Glory, and there seems to be some distinguishing Glory provided for those that have offered up their Lives and Bodies upon the Sacrifice and Service of the Christian Faith: This Trust the Apostle reposed in the Lord Jesus, that how vilely soever that Body of his might be treated by his Enemies, yet that Christ would keep it and raise it up at the great Day, and make it like unto his own glorious Body; and Christ will be true to every Part of his Trust. This leads to the

Second general Head, The Satisfaction the Apostle took in reviewing what he had done, *I know whom I have trusted, and I am perswaded he is able to keep that which I have committed to him against that Day.*

It is usual for Persons, that have settled their worldly Concerns by a Deed of Trust to reflect upon what they have done; and if they find, that the Trustees they have chosen are wise and faithful, and that the Deed of Trust is well made, they

they feel a great deal of Ease and Quiet in their Mind; but if they see reason to question either the Fidelity and Capacity of the Trustees, or the Legality of the Deed, they are filled with Disquiet and Trouble.

The Apostle had review'd those solemn Transactions that had pass'd between GOD and his Soul, and he was well 'satisfied in what he had done: And his Satisfaction was chiefly ground'd upon his Knowledge of Christ, whom he had chosen to be the great Trustee, *I know whom I have trusted*; I know who he is, and I know he is every way sufficient for the Trust reposed in him. Faith is a rational Act; when the Believer casts himself upon Christ, he sees the greatest and the strongest Reason in the World for doing so—To present our selves to GOD is a most reasonable Service——But that it cannot be, unless the Christian know who it is that he has trusted; if he be so much a Stranger to him, as not to know whether he be GOD or a Creature, an infinite or a finite Being, a necessary or a contingent Being, it is hardly possible he should be able to repose such a Trust in him, or having done so, to take Satisfaction in it.

Indeed, 'till we come to be convinc'd thoroughly of the great Value and Danger of our Souls, we can trust them with any one; we can trust them with our selves, with those we call the Church; but when we are so convinced and awakened, we find it a hard thing to trust even GOD himself.

And surely, if we do not know that Christ is GOD, we cannot be sure that he is able to keep what we have committed to him——Since there is that Weakness of Defectibility in every Creature,

ture, as such, that he is not certain he shall keep himself——GOD puts no trust in his Holy Ones, and charges his Angels with Folly; they may be Angels one Hour, and Devils another, as many of them were.

But now, how came the Apostle by this Knowledge of Christ, that gave him so much Satisfaction in the Trust he had reposed in him?

1. He knew him by the Sight of Faith at his Conversion; then the Eyes of his Body were struck blind, but the Eye of his Soul was opened by a *Light from Heaven shining round about him*, Acts ix. 3. Then Christ appeared to him, and let him know effectually who he was; he so discovered himself to the Soul of *Paul*, that he presently acknowledged him to be his Lord and Law-giver, and immediately desired to receive Instructions from him; he now (as *Thomas*) owned him to be his Lord and his GOD. One of the first Acts of the Holy Spirit in the Conversion of a Sinner, is enlightning his Mind in the Knowledge of Christ, then he sees that in Christ, that assures him he is fit to be trusted with his eternal All, and is able to keep whatever he commits to him.

2. He knew him better by Experience ever since; experimental Knowledge is the most satisfying, Christ had been a tried GOD to him ever since he first gave up his Soul to him; he had often had occasion to make tryal of the Power and Faithfulness of the Lord Jesus, and he had always found him a present Help: He mentions one Case that was very extraordinary in this, 2 *Ephes.* iv. 16, 17. and that was his first Appearance before *Nero*; the Case was so dangerous, that not one of his Friends durst stand

stand with him, but all forsook him, which was a great Fault in them, and he begs that GOD would not lay it to their Charge. Now he had an Opportunity to make tryal of the Faithfulness of Christ; and how did he then act towards him? *Ver. 17. Nevertheless the Lord stood by me, and strengthened me*—— If he had put his Trust in Men, tho' good Men, he saw how he should have been served; but his Trust was in the Lord Jesus Christ, and he did not fail him, *The Lord stood by me and strengthened.* Now, from this Experience, he reasonably and comfortably concludes, that Christ would never forsake him in any future Tryal, *Ver. 18. The Lord will deliver me from every evil Work, and will preserve me to his heavenly Kingdom, to whom be Glory for ever and ever. Amen.*

Upon this, his Knowledge of Christ, by Faith and Experience, he grounds the Satisfaction he took in reviewing this great Trust, *I know whom I have trusted*: It is as if he should say, if this were to do again, it should be the first thing I would do, and I would recommend it to others that are in Fears and Doubts about their eternal State, that they would commit the keeping of their Souls to Christ, in a way of well-doing, and they will never have Cause to repent it.

Now let us bring this home to our selves by personal Application. And,

1. Let us ask our Souls, whether this great Settlement be yet made—— Look over what has been said concerning the Act and Deed of Trust, and look into your Hearts, and see whether any such things have been transacted there; believe me, Sirs, it is a Matter of the greatest Consequence, and therefore ought not

to be left at an Uncertainty: 'Till this be done, you will never have solid Comfort, your Souls will never dwell at ease; nay, 'till this be done, you run a dreadful Risque every Day and Hour, Death will be the undoing of those for ever, that are found in the Neglect of this most necessary Duty. I take it for granted, you have not acted so careless a part as to your worldly Concerns, you have surely made the proper Settlements for your selves and for your Families; and if, in the mean while, you shall still neglect your spiritual Securities, while your Families reap the Fruit of your common Prudence, in securing your Estates for them, your lost Souls will reap the bitter Fruits of your sinful Folly, in making no Provision for your eternal State: Consider this, and shew your selves Men, and do not defer this Matter; many Persons have designed to make wise and good Settlements, but they have delay'd from one Time to another, 'till at last Death hath surprized and prevented them; in that Day, all such Thoughts perish.

2. Let them that have committed their Souls to Christ, discharge themselves of all anxious and distracting Fears, call upon your Souls to return to their strong Hold, and unto their Rest in GOD, he has dealt bountifully with you, he has given you this Counsel, bless him for it, and wait for all the Advantages that shall flow from this everlasting Covenant; you have in it all your Salvation, and all your Desire. It was very pleasing to hear a Servant of Christ, lately under a very threatening Distemper, who, when he was ask'd, what Satisfaction he had concerning his eternal State, readily answer'd, *O, Sir, that's a Point that has been settled long ago, I know whom I have trusted:*

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It is true, even those that call on GOD as their Father, who will judge every Man according to his Work, are obliged to pass the Time of their sojourning here in fear; but it must be only a fear of Caution, not of Distrust. It has been sometimes observed, that those that have trusted Christ with their Souls, are too prone to distrust him about lesser Things: I speak this to their Shame, Can you trust him with the greater and not with the less? Perhaps you will say, If the Promise of GOD were as absolute as to the Things of this World, as it is in Things of a spiritual and eternal Nature, we could then as easily trust him with the one as with the other: But should you not consider, that in Things of a temporal Nature there is no Restriction put upon the Promise but what is for your Advantage, these Things you shall have, as far as they are good for you, but who knows what is good for a Man all the Days of this vain Life, which he spendeth as a Shadow? Why GOD knows what is good for you, and if you be in Covenant with him, he will make all Things work together for your good, and if you know that, it should be sufficient.

We have a remarkable Passage, which, I think, proper to mention her, in *Ezra* viii. 21, 22. The Case was this, *Ezra* and many of his Companions were, by the King's Permission, about to return from *Babylon* to *Jerusalem*; the Journey was long, and there were many Dangers and many Enemies in the Way. *Ezra* consider'd with himself how they should procure safe Conduct; the first thing that offer'd itself to his Thoughts, was to desire of the King a Band of Soldiers and Horsemen, and no doubt he had Interest enough with the *Persian* Court to have procured such a Guard,
but

but he was ashamed to make that Proposal; why so? Why, because he and his Companions had spoken unto the King, saying, *The Hand of our GOD is upon all them that seek him for good.* And having thus declared their Trust in GOD, if they should have asked a Band of Soldiers, the King and his Courtiers might well have replied upon them, where is now your GOD, and what is become of your Confidence in him? And therefore *Exra* rather chuses to proclaim a Fast at the River *Abava*, that they might afflict their Souls before GOD, and seek of him a right Way for themselves, their little Ones, and all their Substance; and they did not seek in vain. What I observe from this Passage is, that the People of GOD should be ashamed to do any thing that may give the World occasion, either to question their Trust in GOD, or his readiness to help them.

3. This may serve to alleviate our Sorrows for the removal of our godly Relations and Friends; they have now pass'd *that Day*, that decisive Day, but it did not overtake them unawares, they had long expected it, and provided for it; the Events of that Day were settled and secured between GOD and them a great while before it came, and therefore it was no Surprise to them, all was found safe and well; they have faithfully fulfilled their Trust (Sins of Infirmary excepted) they have fought the good Fight, they have finished their Course, and kept the Faith—— Not only pledg'd their Faith to Christ, but kept the Faith, and Christ has accepted them; and now he has discharged the main part of his Trust for them, he has carried them thro' an evil World, and help'd them to finish well, he has received them to himself, and presented them to the Father with-

without Spot or Blemish : And for that part of the Trust that remains, he will not fail to perform it ; he has taken their Bodies into his Covenant, and into his Custody ; he has hid them in the quiet Chambers of the Grave ; he has appointed them a set Time, and he will remember them ; he will raise them out of the Dust, and change them, and make them like to his own glorious Body, he will re-unite them to their perfected Souls ; he will come down to own and honour them before the whole World, and they shall be caught up to meet the Lord in the Air, and so shall be for ever with the Lord, wherefore comfort your selves, and one another with these Words.

2 AP 63

A N
E L E G Y

On the much Lamented

DEATH
O F

Mrs. Elizabeth Bury.



~~_____~~
~~_____~~
To the Reverend
Mr. SAMUEL BURY.

Reverend SIR,

WHen I received your Request
of an ELEGY on the late
excellent Mrs. BURY, I found my
self unwilling to deny a Person of
your Merit: Yet I knew not how to
resume a Study I had abandon'd so
many Years, except what I devoted
to the Imitation of the Psalms of
David. Tho' I do not use to bind
myself with solemn Vows, yet I had
long ago purposed to write no more
such Poems, but when the Occasion
itself should be so extraordinary as
to awaken my old Idea's almost from
the Grave, and constrain Fancy to
the Work.

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Such

To the Reverend, &c.

Such an unexpected Occasion, Sir, was given me when you put into my Hands the Memoirs of her LIFE, which you had collected. The Character of the Deceased so far exceeds what I could have imagined, that drew my Thoughts and Verse out to all this Length, almost contrary to my own Resolutions.

Accept it, honoured SIR, as a Tribute paid to the Memory of so uncommon a Virtue, and a Life of Piety so sublime. And may the Publication of it to the World be attended with some happy Imitations of so shining an Example. Amen.

2 AP 63

AN






E L E G Y

On the much Lamented

Death of Mrs. *Eliz. Bury*,

Late Wife of the Reverend Mr. SAMUEL BURY, of *Bristol*, annexed to some Memoirs of her Life, drawn up by him, but collected out of her own PAPERS.

 HE must ascend : Her Treasure lies on High;
 And there her Heart is. Bear her thro' the Sky.
 On Wings of Harmony, ye Sons of Light,
And with surrounding Shields protect her Flight,
Teach her the wondrous Songs your selves compose
For your bright World ; she'll learn 'em as she goes ;
The Sense was known before : Those sacred Themes,
“ The GOD, the Saviour, and the flowing Streams
“ That ting'd the cursed Tree with Blood Divine,
“ Purchas'd a Heaven, and wash'd a World from Sin ;
“ The

An Elegy on the Death of

*" The Beams, the Bliss, the Vision of that Face,
" Where the whole Godhead shines in mildest Grace ;
These are the Notes for which your Harps are strung ;
These were the Joy and Labour of her Tongue
In our dark Regions. These exalted Strains
Brought Paradise to Earth, and sooth'd her Pains.
Souls made of pious Harmony and Love,
Can be no Strangers to their Work Above.*

*But must we lose her hence ? The Muse in Pain
Regrets her Flight, and calls the Saint again.*

*" Stay, gentle Spirit, stay. Can Nature find
" No Charms to hold the once unfetter'd Mind ?
" Must all these Virtues, all these Graces soar
" Far from our Sight, and bless the Earth no more ?
" Must the fair Saint to Worlds immortal climb,
" For ever lost to all the Sons of Time ?*

*O, no ; she is not lost. Behold her here ;
How just the Form ! how soft the Lines appear !
The Features of her Soul, without Disguise,
Drawn by her own bless'd Pen ; a sweet surprise
To mourning Friends. The Partner of her Cares
Seiz'd the fair Piece, and wash'd it o're with Tears,
Dress'd it in Flowers, then hung it on her Urn ;
A Pattern for the Sex in Ages yet unborn.*

*Daughters of Eve, come, trace these heavenly Lines,
Feel with what Power the bright Example shines ;
She was what you should be. Young Virgins, come,
Drop a kind Tear, and dress you at her Tomb :*

Mrs. ELIZABETH BURY.

Gay Silks and Diamonds are a vulgar Road ;
Her radiant Vertues should create the Mode.

Matrons, attend her Herse with Thoughts refin'd,
Gaze and Transcribe the Beauties of her Mind,
And let her live in you. The Meek, the Great ;
The Chaste and Free ; the Chearful and Sedate ;
Swift to Forgiveness, but to Anger slow ;
And rich in Learning, yet averse to Show ;
With Charity and Zeal that rarely join,
And all the Human Graces and Divine
Reign'd in her Breast ; and held a pleasing Strife
Thro' every shifting Scene of various Life,
The Maid, the Bride, the Widow, and the Wife.

Nor need a manly Spirit blush to gain
Exalted Thoughts from her superior Vein.
Attend her Hints, ye Sages of the Schools,
And by her Nobler Practice frame your Rules.
Let her inform you to address the Ear
With conquering Suasion, or Reproof severe,
And still without Offence. Thrice happy Soul,
That could our Passions and her own controul !
Could weild and govern that unruly Train,
Sense, Fancy, Pleasure, Fear, Grief, Hope, and Pain,
And live sublimely Good ! Behold her move
Thro' Earth's rude Scenes, yet point her Thoughts Above ;
Seraphs on Earth pant for their Native Skies,
And Nature feels it painful, not to rise.

An Elegy on the Death, &c.

*Te venerable Tribes of holy Men,
Read the Devotions of her Heart and Pen,
And learn to pray, and die. Burisla knew
To make Life happy, and resign it too.
The Soul that oft had walk'd th' Ethereal Road,
Pleas'd with the Summons, took her farewell flight to GOD.*

*But ne'er shall Words, or Lines, or Colours paint
Th' immortal Passions of the expiring Saint.
What Beams of Joy (Angelick Airs) arise
O're her pale Cheeks, and sparkle thro' her Eyes,
In that dark Hour! how all serene she lay,
Beneath the Openings of Celestial Day!
Her Soul retires from Sense, refines from Sin,
While the descending Glory wrought within;
Then in a sacred Calm resign'd her Breath,
And as her Eye-lids clos'd, she smil'd in Death.*

*O may some pious Friend, that weeping stands
Near my last Pillow, with up-lifted Hands,
Or wipes the Mortal Dew from off my Face,
Witness such Triumph in my Soul, and trace
The Dawn of Glory in my dying Mein,
While on my lifeless Lips such heavenly Smiles are seen!*

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Sept. 29,
1720.

J. WATTS.

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